Stories of the Quraan

For Youth

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Contents

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

Allaah Jalla Majdahu reminds us of the bounties of hearing, seeing and heart for understanding in four places in the Quraan Majeed.

The relative Aayaats are: -

1.) Aayaat No. 78 in Surah Nahl (16)
"Allaah removed you from the wombs of your mothers when you knew nothing *(as little babies)*, and *(among the many other faculties, He)* blessed you with ears, eyes and hearts so that you may be grateful *(to Him and fulfil all His commands)*.
2.) Aayaat No. 78 in Surah Al Mu'minoon (23)
"Allaah is the One Who created your ears, eyes and hearts. Seldom is it that you show gratitude *(for these and millions of other favours that He has given you)*."
3.) Aayaat No. 9 in Surah Sajdah (32)
"He then perfected *(shaped)* him *(man's features in the womb)*, blew His spirit *(the soul which He created)* in him, and granted you ears, eyes and hearts. Little is the gratitude you show *(for all these great favours which none other can give)*.
4.) Aayaat No. 23 in Surah Mulk (67)
"Say, 'It is Allaah Who created you and gave you ears, eyes and hearts *(and every other faculty for which you cannot ever repay Him)*. *(However,)* Little is the gratitude that you show." *(Besides failing to express verbal gratitude, many people even fail to use the favours of Allaah in a manner that pleases Him.)*

Translations taken from our "Quraan Made Easy."

Basically Allaah Ta'aala is reminding us that He has blessed us with hearing, seeing, understanding and knowledge whilst we knew nothing at birth, so make

His ibaadat in gratitude. Whilst seldom gratefulness is shown by the rejectors of Allaah's Nabi ρ and the Quraan. Also elucidating that a child is born with all the capabilities which progress and develop gradually.

Man should express gratitude in word and deed. The faculty of hearing is mentioned before seeing for man learns more by hearing than seeing. The heart is the centre of man's thoughts, perceptions, sentiments and knowledge. If the heart is sound the perception gleaned from the senses will also be sound. (Above from Anwaar ul Bayaan)

To simplify, man learns from the five senses, thus, hear and learn, look and learn, touch and learn, smell and learn. All this information is sent to the brain for storage via ratification, assessment and comprehension of the heart.

However, understand that one is "Malumaat" and the other "Ilm". Many confuse both by interplacing. "Malumaat" is information like the size, shape, colour, number of decks on Hadhrat Nuh υ's ark, but "Ilm" is the knowledge as to why Ambiyaa υ are sent, why was the ark constructed in the barren desert, where no water in abundance existed, the purpose of life, the result of acceptance or rejection of the call of the Ambiyaa υ.

Nevertheless, the child is most receptive and has active retentive facilities. It is our responsibility to provide the correct, material to be read, seen and heard, thus "Stories of the Quraan for Youth." So that one can easily, by way of hearing, a valid Shari replacement feed the ears of our children, to develop their spirituality properly.

By reading and listening to the Stories of the pious, adequate motivation is provided to stir the character and personality of the children in an Islaamic direction.

The font size has been lessened because it is the adults who are to do the reading and no doubt may benefit more than the children.

Read, discuss, deliberate, question and revise by interactive conversation.

May Allaah Ta'ala grant us all the ability to benefit from this series.

A. H. Elias (Mufti)

1] Qābīl and Hābīl

Ādam υ made an error against his Rabb and ate from the tree which Allāh had forbidden him from in Jannah. He and □awā were sent to the earth, as she had also eaten from that tree.

The Devil laughed at them because his plan against them had worked. He was also thrown out of Jannah and the three of them were sent to earth.

Ādam υ and □awā felt regret at not listening to Allāh I. The Devil however was happy that he led Ādam υ and □awā astray. Ādam υ knew at that moment that the Devil was his enemy and the enemy of all his descendants amongst the humans.

Ādam υ came down to earth on a mountain in the land of India.

□awā came down on a mountain in the land of al-□ijāz. None of them knew how to get to the other. There was nobody on earth besides the two of them.

Ādam υ cried and repented to his Rabb. □awā did the same. Allāh accepted their repentance. He promised them that they would be able to return to Jannah.

Each of them remained alone on the face of this wide earth. Ādam υ started looking but did not find anyone. He shouted but did not hear any voice besides his own. He remembered the time he was in Jannah and the angels would circle the Throne of Allāh declaring His Tasbī□ [Sub□ānallāh or Subbū□] and Taqdīs [Quddūs]. Ādām υ then said, "O My Rabb! I alone declare Your Tasbī□ on earth. Is there none else who says Your Tasbī□?"

Allāh I promised him that there would be from amongst his children those who would recite His Tasbī□ and praises. They would build Masājid for □alāh and the remembrance of Allāh. One of these Masājid would be the House of Allā□. This was a delightful change for Ādam υ. He was overjoyed that Allā□ accepted his repentance. Nevertheless, life is completely difficult and his difficulties had only started.

In Jannah, Ādam υ and □awā had not known hunger and thirst. Now on earth hunger and thirst fill people's stomachs.

Ādam υ and □awā felt pains in their stomachs. Ādam could not walk. He could not even sleep. His head was spinning and his eyes could not see well.

Jibrīl υ came to Ādam υ, who described the pains. Jibrīl υ said to him, “O Ādam, that is hunger.”
Ādam υ asked in amazement, “Hunger? So what do I do?”

He replied, “Ask Allā to feed you and make you full.”

Ādam υ shed tears which flowed onto his cheeks as he remembered how he used to eat from the trees of Jannah and its waters.

What happened to those comforts he had enjoyed? What happened to all those bounties? He made du‘ā to his Rabb and awā did the same thing.

The growling in the stomach did not stop. It increased and grew louder. The hunger became so bad it was going to kill Ādam υ and awā. They increased their du‘ā and turned to Allāh.

Jibrīl υ came to Ādam υ. He put wheat seeds in his hands and said, “This is your food, O Ādam. This is what took you out of Jannah.”

Ādam υ was very happy. He said, “Can I eat it now?”

Jibrīl υ said, “No. Sow it in the ground.”

Ādam υ sowed it and Allā I made the seeds grow into wheat. Ādam υ was happy and said to Jibrīl υ, “Can I eat it now, O Jibrīl?”

He said, “No, harvest it first.”

Ādam υ asked, “How do I harvest it?”

Jibrīl υ taight him how to harvest the wheat. Ādam υ started to harvest the wheat seeds. His hunger was close to killing him. He had no other way but to do as Jibrīl υ commanded him. Then there was the matter of awā. He saw how she was crying because of the difficulty of hunger. He worked more and more. When he finished the harvest, he praised Allāh and said to Jibrīl υ, “Can awā and I eat now?”

Jibrīl υ said, “No, first you must rub the seeds.”

Ādam υ was nearly dead with tiredness. He asked, “How do I rub it?”

JIbrīl υ taught him how to rub the seeds. Ādam υ quickly rubbed them and thought that the time for eating was after he rubbed the seeds. However, Jibrīl υ soon told him, “Now fan them.”

Ādam υ asked, “How?”

JIbrīl υ taught him. Ādam υ began fanning the wheat. Beads of sweat began flowing from his brow on his nose, mouth and cheeks. The hunger in his stomach became like a wild animal biting it.

When Ādam υ finished he stretched his hands to it, to eat. Jibrīl υ said, “O Ādam, you first have to grind it.”

Ādam υ was hungry and asked in choked voice, “With what can I grind it?’

Jibrīl υ brought two stones. He put one on top of the other and said, “With this mill.”

Ādam υ began grinding the wheat with it. His breathing started breaking as he grinded the wheat. He thought about nothing besides feeding himself and his wife. The grinding stopped. Ādam υ stretched his hand to eat. Jibrīl υ said, “First make the dough, O Ādam.”

Ādam υ was dead tired. He was always sad and remembered al-Firdaws from where he had been thrown out. He would think, “If only I had not disobeyed Allāh. If only I had not eaten from the tree.”

Jibrīl υ taught him how to make dough. Ādam υ had ground the wheat into flout and now made it into dough. While he was making the dough, he looked at Jibrīl υ, who said, “When you finished making the dough, bake it into bread so that you can eat it.”

Ādam υ asked, “How?”

He said, “Make a fire.”

Ādam υ asked, “O Jibrīl, how do I light a fire?”

Jibrīl υ told him, “Gather some dry twigs and branches from the earth.”

Ādam υ did so and returned to Jibrīl υ. Jibrīl υ took two stones. He struck them together and a small spark lit which set the twigs on fire.

Ādam υ wanted to put the dough in the fire to bake it. The fire burned him. He felt pain and screamed.

The dough became bread. Ādam υ picked it up. The sweat which flowed from him almost put the fire out. The pain of hunger nearly killed him. Tears flowed like rivers from his eyes because of his sadness at being expelled from Jannah. The bread was ready and Jibrīl υ said to him, “Now … now you can eat it, O Ādam.”

Ādam υ took the bread to □awā and they started to eat it.

When they had eaten the hunger went away. When the hunger went, Ādam υ and □awā remembered the nice food of Jannah. They remembered that Allāh had ordered them not to eat from the tree. The remembered the time they were taken out of Jannah. They cried. They voices were loud with crying.

The days of happiness and comfort in Jannah had ended. The days of difficulty, the days of the world had begun. There would be no return to Jannah except after death. O what a long time that is!

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How difficult the days of earth when compared to the days of Jannah!! This was the condition of Ādam υ and □awā. They lived like that in this wide world, working. They worked hard without any other helper. Allāh sent to Ādam υ a Sharī‘ah and teachings.

Ādam υ would say, “ □awā and I are alone. There is no third person with us. For who is this Sharī‘ah and teachings besides us?”

Ādam υ then remembered that Allāh had promised him that his children would fill the earth. He therefore waited for children.

□awā became pregnant. Ādam υ was happy because he was going to become a father. □awā went through the difficulties of pain and tiredness which pregnant women feel. She almost died more than once before she gave birth. The time which they were waiting for, the time for her to give birth, was near. Allāh gave her a son and a daughter, twins.

Ādam υ looked at his two children. He named the boy, “Qābīl,” and the girl, “Iqlīmīā.” She was pretty and would catch one’s eye without getting tired at looking at her.

After a few months Hawā became pregnant again. This time she also gave birth to a son and a daughter. The boy was Hābīl and the girl was Lubūdā. The four children grew up under the care of Ādam υ and their mother, awā.

Iqlīmīā was more beautiful and lively than Lubūdā. This did not bother Ādam υ who loved all his children equally.

The children grew up and began to help Ādam υ in his work. Qābīl chose to plant crops in the earth, to look after it and harvest it when ready so that he could feed his family.

Hābīl chose to herd goats and animals in the green fields. They could drink from their milk and eat from their meat. Also, they could use the goat-hair, sheep-wool and camel-hair to make household goods, clothing and coverings.

Iqlīmīā and Lubūdā stayed at home to serve awā. They helped her with the housework.

The family of Ādam υ would gather to eat after sunset. They would all eat, but Qābīl and ābīl would steal glances at the beautiful Iqīmīā until their eyes which were fixed on the beautiful sister exposed them.

This was not hidden from Ādam υ. He realised that the two young men had reached the age of marriage and that he had to get them married.

Because there was nobody else on earth at that time besides them, the Sharī'ah of Ādam υ ruled that a brother would marry his sister. There was however a condition that a man would not marry his sister who was born with him from the same pregnancy. Therefore Qābīl had to marry Labūdā who had been born with Hābīl. Hābīl would marry the beautiful Iqlīmīā who was born with Qābīl.[1]

Ādam υ decided to speak to his sons about marriage after the meal. When Ādam υ and his children finished eating, he smiled and said, "The time has come that we see children and grandchildren. Qābīl and Hābīl should get married."

The sons were happy and the girls were so shy that their faces turned red. Ādam υ continued and said, "Qābīl will marry Labūdā and Hābīl will marry Iqlīmīā."

All were happy except Qābīl. He shouted in anger, "Hābīl can never marry Iqlīmīā. She is for me alone. I have a greater right to her than Hābīl.

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[1] After people became more, the Sharī'ah changed and a brother was no longer allowed to marry his sister.

Ādam υ wished to guide his son. He said, "O Qābīl, Allāh has forbidden her unto you. She is only permissible for Hābīl, so obey Allāh."

Qābīl said, "I shall obey none, but myself. Iqlīmīā is for Qābīl not Hābīl."

Qābīl had to marry Labūdā but felt a fire in his heart. Whenever her looked at Iqlīmīā her found her even more beautiful than before. It was as if the sun had risen and took away the night. He did not know that it was his enemy who had lit the fire in his heart, it was the Devil!!

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Qābīl went out, his anger almost killing him. He walked and looked at the ground, not knowing where he was going. He had nothing in his mind besides Iqlīmīā.

The Devil found Qābīl an easy horse to ride. He whispered to him and sneaked to his heart, saying, "Hābīl is the one whom Ādam prefers to you. He loves him. He will marry him with the pretty sister and leave you the ugly one."

The Devil increased the fire of enmity and said to Qābīl, "Hābīl is a mere goatherd who does not get tired in anything. Qābīl the farmer has to get up early. He looks after the earth. He plants in it and harvests it. He separates the wheat and sifts it and after all that they marry the ugly one to him. Hābīl wins the pretty one. That is not fair."

Qābīl forget that all work has an effort and difficulty. The goatherd also gets tired in looking after his goats. He has to protect them from wolves. He has to care for the sick ones. He has to give them food and water. He has to pay attention in herding them.

However, the voice of his desires grew ever loud. Qābīl promised that he alone would get Iqlīmīā, but it was not to be. He went back home and found his father still awake. There were signs of sadness on his face. The Devil had come to his son, but he loved both his sons equally. Ādam υ said, "O Qābīl, sacrifice something from your crops for Allāh. Hābīl should also sacrifice from his goats. Whosever's sacrifice Allāh accepts is Iqlīmīā's husband."

They two accepted the idea and prepared to present their sacrifices to Allāh.

The time came for □ajj, so Ādam υ went to the Ka'bah to perform □awāf. He left India for Makkah. The brothers, Qābīl and Hābīl, prepared their sacrifices for Allāh.

The sign of Allāh accepting a sacrifice was that a white fire would come down from the sky and burn it. If Allāh did not accept a sacrifice it would remain on the earth and rot. Neither man, animal nor bird would come near it.

Hābīl went to his goats and camels and chose the fattest, most beautiful and strongest to offer to His Rabb I. He who loves Allāh gives his best to Him. That is what Hābīl did.

Qābīl did not love anyone except himself. He went to his crops and chose the worst of all his crops to give Allāh. He only loved himself and would not give to others except the worst that he had.

The two put their sacrifices on top of a mountain and waited Allāh's decision.

Time passed. Hābīl knew that his Rabb would accept his sacrifice. Qābīl lied to himself with hopes that he would be the winner. However, the result was known from before, Allāh would accept Hābīl's sacrifice.

A white fire fell from the sky as if it was a spear which someone was throwing at a target. It quickly took Hābīl's sacrifice. He fell in Sajah out of thanks to Allāh. The sacrifice of Qābīl, the wrongdoer stayed behind. Allāh did not accept it.

The Devil appeared and went to Qābīl's right, to his left, in front of him and behind, all the while shouting, "You have lost Iqlīmīā. Ādam must have asked his Rabb to accept Hābīl's sacrifice. He left you alone. You must do something."

Qābīl shouted in Hābīl's face, "I shall kill you!"

Hābīl calmly replied, "Even if you stretch out your hand to me to kill me I shall never stretch my hand to you to kill you. I fear Allāh, the Rabb of all the worlds. I intend that you will earn my sin and your sin and will be of the people of Hell. That is the reward of the wrongdoers."

Hābīl turned away. Qābīl was stronger than Hābīl who did not obey the Devil and did not listen to him. He would not harm his brother even if the price had to be his own life.

The evil ideas came upon Qābīl's head like high waves in a dark sea. His plans had failed and Hābīl would marry Iqlīmīā.

He walked around in confusion on earth until his feet took him home. He did not sleep that night. He thought that even the sky and earth were his enemies in helping Hābīl.

The Devil played with his head just as a child plays with a ball. The night passed and morning arrived. Qābīl had only one thought, “I shall definitely kill Hābīl.”

Hābīl went out to herd his animals. Qābīl was watching him from afar. While Hābīl was busy in his work, Qābīl came from behind with a large rock and hit him on his head. Habil’s blood flowed and he fell dead.

The Devil was laughing. He had won a new round in his war against Ādam υ. First he had expelled him from Jannah, now he had to witness the murder of one brother of another.

Qābīl looked at the dead body of Hābīl which was not moving. He did not know what to do.

He carried his brother’s body on his shoulders, not knowing what to do with it. The walking was making him tired. He then saw two crows fighting until one killed the other.

The killer dug a hole in the earth to put the killed bird in it. Qābīl realised that Allāh had sent these two crows to him. He cried and said, “Woe unto me! Am I not even able to be like this crow to hide my brother’s body?”

He then stood on the earth and dug a hole for his brother. He put him in it. It became the first grave on earth for the first murdered person dug by the first murderer.

In that one moment Qābīl had killed a sixth of all the people of the world.

Ādam υ came back from his Ḥajj to find his one son murdered and the other a murderer. The earth would not absorb Hābīl’s blood. The plants started growing thorns when before that they did not. After this ugly crime the animals started fleeing away from humans.

Ādam υ saw that his son, Qābīl, had taken Iqlīmīā and gone far away with her. He said, “Go with Allāh’s anger upon you. My anger upon you and upon all who do as you did.”

Punishment is according to the type of crime. Qābīl had committed murder. Qābīl receives punishment for every murder which is committed on the face of the earth because he was the first murderer.

Allāh then gave Ādam υ a blessed son, Shīth υ. Good won over evil.

Recite upon them the story of Ādam's two sons with truth. When they made a sacrifice so it was accepted from one of the two and it was not accepted from the other. He said, "I shall certainly kill you." [The other] said, "Verily Allāh accepted from those who fear Him." Verily if you stretch your hand to me to kill me I shall never stretch my hand to you to kill you. Verily I fear Allāh the Rabb of all the worlds. Verily I intend that you will earn my sin and your sin and will be of the people of Hell. That is the reward of the wrongdoers." His self encouraged him to kill his brother and so he killed him and became of the losers. Allāh sent a crow which scratched in the earth to show him how to hide his brother's body. He said, "Woe unto me! Am I not even able to be like this crow to hide my brother's body?" He became one of those of regret. [al-Māidah:27-31]

Beneficial Lessons

1. The Devil is the enemy of man. We should not obey him. We must make him our enemy.
2. Sins lead to Allāh's anger. Obedience leads to mercy.
3. We must spend our best wealth and the best what we own for Allāh.
4. We must obey the commands of Allāh and not disobey him. We must stick to His I Sharī'ah.

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Questions

Choose the correct answer from the words in brackets:

1. Ādam υ came down from Jannah onto a mountain peak in the land of _______________ (the moon, Sind, India)
2. Ādam υ and awā met at a place where they recognised each other and the place is therefore called _________________ ('Arafāt, 'Arāt, Ariyāt)
3. Qābīl was born of the same pregnancy as _____________ (Īmalīyā, Īdalīyā, Iqlīmīā)

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Answer with one word:

1. The place where the Believers will live where there is no hunger and thirst, only comfort forever.
2. A journey by which one makes awāf of the Ka'bah and remembers Allāh.

3. The evil act which Qābīl did against Hābīl.

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What did you benefit from this story?

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Answers

(India - ‘Arafāt – Iqlīmīā)
(Jannah - □ajj – murder)

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2] Hārūt and Mārūt

The angels of ar-Ra□mān gathered in the highest skies, quietly talking about the day Allāh said to them, “Verily I shall make a representative on earth.”

At that time they had said, “Will You make therein he who will shed blood, whereas we recite Your Tasbī□ with praises and Taqdīs?”

So Allāh said, “Verily I know that which you do not know.”

Allāh taught Ādam υ all names and made him live in Jannah. He created □awā for him to be his wife and partner. Then when he did not obey his Rabb, Ādam υ was sent to the earth.

The children of Ādam υ and their descendants became many, and so did the numbers of humans increase. The earth became filled with sins.

The representatives of Allāh started worshipping idols. They had made them out of stone, yet they prostrated to these idols. They spent their days in useless acts. People started killing their brothers, stealing from them and wronging them.

The angels wrote these deeds of the Children of Ādam υ in books which became blacker than the darkest night. The angels said, “These are Allāh’s representatives

on His earth yet they disobey Him? How is this that the Most Pure has chosen them?"

Allāh I said, "Had I created you like them you would have done the same as they do."[2]

They angels replied, "O Rabb! You are free of all faults. How can we disobey You?"

Allāh commanded them, "Choose two angels from amongst you."

The angels chose Hārūt and Mārūt who were amongst the best angels in their worship of Allāh.

The entire land of Babylon[3] was filled end to end with beauty and sin. Wine flowed in every place. There was music inns which were filled with corruption and ugly deeds.

Look! There are people around a girl who is dancing and singing.

Others are distracting the people and robbing them while they are busy with the dancing and singing.

Hārūt and Mārūt saw and heard all this. They had come down to earth with Allāh's permission after both had been made into humans, just like the rest of the Children of Ādam υ in love of food, drink and marriage.

Babylon was the only city where Hārūt and Mārūt could come down to. They still kept their angelic beauty and whiteness which dazzled hearts and eyes. If they had come down elsewhere the people would not have left them and there would have been a problem. Babylon however was a city already filled with temptations and beauty.

Hārūt felt tired after the long journey. He said, "I feel something in my chest and something in my head. It is as if my body is a mountain. It feels so heavy that my feet cannot carry it."

Mārūt said, "It is as if you describe what I am feeling, but my worse pain is in my stomach."

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[2] Beacused the angels are created from light they do not eat, drink, marry or disobey Allā□.
[3] An ancient land whose people were called the Babylonians. It is in 'Irāq today.

Hārūt said, “O my friend, that is the sound of hunger. We have become humans after having been angels who did not eat or drink but only recited Allāh’s Tasbī and Taqdīs.”

Hārūt looked at the sky, as if he was asking his Rabb to feed him. Suddenly the smell of roasted meat drifted pass them and filled their noses.

The two rushed to look for the food. They looked around until they found some people eating. They went nearer until they were a few footsteps away from the food. Their hunger continued troubling them.

However, their pride prevented them from begging in Babylon or asking for food.

How could they even raise their voices above the growling of hunger? They went near to the people who were eating. They sat and watched them.

The people saw them and called them to come eat. So they sat with them and ate until they were full.

The growling and sounds of their stomachs stopped. The angels started looking at those with whom they had eaten. They saw a beautiful woman. Her hair flowed down to her shoulders. Her face shone like the full moon at night. She was az-Zuhrah, the most beautiful woman of beautiful women of Babylon.

However, they quickly realised that they were making a mistake. They could repent and ask for forgiveness for this sin. Their modesty nearly killed them. Regret could be seen on their faces.

However, the regret hardly passed when desire again overcame them. They started looking at az-Zuhrah for a long time. The voice of Īmān started shouting at them from their hearts. It grew loud and they repented.

The only way out was for them to leave that gathering. They quickly stood up, seeking the forgiveness of their Rabb. After they had gone a short distance, both of them felt a desire to look again at her. They turned to her but quickly turned away a second time.

Hārūt and Mārūt became quiet, and did not speak. A question kept being asked in their hearts, “What did we do? We disobeyed Allāh and looked at what He has forbidden us from.”

Hārūt turned to Mārūt and said, “The evil ego of humans pushes me to disobey Allāh. O what an evil ego man has!”

Mārūt replied, “Perhaps you are feeling the same I am feeling.”

“Yes,” he said, “I fear that our destination is Hell, the same as these sinners.”

“No,” he said, “No, do not fear. This desire will be defeated. The ego will be overcome. We shall seek Allāh’s forgiveness and repent.”
The two angels therefore went to a far place, away from people and sins.

The sun was setting, until a small arc like red gold remained. That then disappeared until nothing remained. The night attacked the day with darkness. The stars appeared and lit the sky in a dazzling festival.

Hārūt and Mārūt drowned themselves in □alāh and Tasbī□ of Allāh. They sought His forgiveness for their sins.

The night grew darker. The creation prepared to sleep, but the two angels carried on their □alāh. Nothing matched their cries except the roaring of the wind which roared like a woman who was mourning her lost one. The angels now felt a new human feeling – fear.

They then felt cold and their hairs rose in gooseflesh on their bodies because of the cold and wind. They therefore decided to return to the city until the fear and cold ended. The angels thus went back.

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Hārūt said, “It has returned a second time.”

Mārūt asked, “What has returned?”

Hārūt said, “Hunger, O my companion, like a wild animal gnawing in my belly.”

Mārūt replied, “Oh! We have become slaves to our bellies. Destruction to such a belly which does not know fulfilment.”

Hārūt said, “We should look for more food.”

Mārūt said, “And if we find more food and are filled, shall we not feel hunger yet again?”

Hārūt said, “We have to find some work so that we can buy food.”

Mārūt asked, “What work can we do?”

Hārūt said, “Leave your affair to Allāh. We shall find such a work if Allāh wills, which will provide for our sustenance and much good.”

Babylon was by day a city of sin and beauty. By night it was a city of drunkenness. The people could not stand up because of the amount of wine they drank. It was a city of corruptions which did not end.

Hārūt and Mārūt saw a large crowd going to a big splendid palace. They went with the crowd and entered the big palace. Everything in it spoke of wealth and greatness. They found themselves in a wide room. There were dining cloths spread out in it, covered with all kinds of delicious foods and different tasty fruits. At the head of the dining cloth a man with wearing costly clothing.

The two angels however, were not interested in anything besides the food to quiet their killing hunger. The man wearing the costly clothing indicated that they should sit and eat. They did so. As they ate, the man watched them closely. He presented them with wine. They refused because they did not drink wine. The man was amazed at them and asked, “You are people of Babylon and you do not drink wine? How is this?”

Hārūt and Mārūt soon realised that the man was none other than the king of Babylon and that those surrounding him were his ministers and commanders.

The king spoke and everyone kept quiet. Everyone looked at him. He was speaking about a fight between him and someone who was living in the land he was ruling.

The king wanted to take his land away without any right. The king stopped speaking. Everyone in the palace was ready to say that the king could take it without any right. The king however did not pay attention to them. He looked at Hārūt and Mārūt and said, “I would like that our two guests decide in this matter.”

Everyone looked at the two, and were sure that they would rule in favour of the king, even if it was wrong. None of them thought that they were angels who knew nothing but justice. They ruled according to justice and truth. They returned the right to the landowner. They did not stop there, but announced that the king was wrong, and that it was wrong to take something without a right to it.

Everyone kept quiet. They waited to see what the king would do. He shouted, “I put the two of you in charge of the courts of Babylon.”

The ministers began clapping their hands. Instead of putting them in jail, or killing them, the king made them judges. What fortunate men they were! In this way Hārūt and Mārūt found work after having placed their trust in Allāh.

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Hārūt and Mārūt began living in a wing of the royal palace. There was no cold, hunger, fear or need to beg the people for food. The first thing they did was to thank Allāh and perform □alāh for Him. However, their hearts were not as humble and pure as they had been before.

This was the life of the weak humans which they had mocked when they had lived in the heavens. They then received a new guest which they had not known before – sleep. They eyes closed and their bodies were severely tired. Hārūt quickly opened his eyes and said, “Death! O Mārūt! Are we dying?”

Mārūt asked, “Why, my friend?”

Hārūt said, “I feel tiredness in my body. My eyes close tightly.”

Mārūt replied, “That is exactly what I feel. It must be death.”

Hārūt then said, “No, I do not think that it is death. I think that it must be something else O….”

A yawn cut off his speech and made him quiet. His breathing slowed and the angels slept for the first time. The angels had not known sleep before.

The sun rose on a new day. That was their first sunrise on earth. As it became morning Hārūt awoke and said to Mārūt who was still opening his eyes, “How good is sleep after tiredness and effort.”

Mārūt said, “O friend, I feel as if I have been created anew.”

They began working early. The judges, Hārūt and Mārūt, began judging between the people in their case and disputes. Their decisions were just and pleased all the people. Their reputation spread in Babylon. After they made their decision they would offer □alā□ and praise Allāh. When the king called them to eat they would join him, but would not drink wine.

The days quickly passed while Hārūt and Mārūt used to decide amongst the people with justice. They never disobeyed Allāh since the day their troubles began.

A woman came to them for a decision. They looked at her and saw that she had the most beautiful eyes. Her hair was flowing and her face shone. She was az-Zuhrah. They remembered her and their hearts began to beat and their blood flowed with heat in their veins. Each was amazed at the human heart. It feels fear, love, hate and hope. How great is its Creator!

Az-Zuhrah presented her case and told her story. Their minds were however in a different place. They looked at her and did not hear her. Every time one of them wanted to look away from her, he felt as if a power pushed him to look at her. He would then look more and more at her. A fire began burning in the heart. It could not be put out. While this was happening, az-Zuhrah completed her story and said, "This is my case. I await the decision of the two judges with justice."

Hārūt said, "We need to think about your matter. Come back to us tomorrow."

Mārūt said, "The matter is as Mister Hārūt said. Come back to us tomorrow, Lady."

Az-Zuhrah loked at them. They stood to bid her farewell. When she left they both felt regret. Mārūt scolded Hārūt, "Why did you delay the decision to tomorrow?"

Hārūt replied, "I do not know. These are matters which cannot be borne, O friend."

Mārūt said, "I feal that we shall enter Hell because of this woman. We should turn unto Allāh."

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Az-Zuhrah arrived early the next day at the court, to hear the decision of the the two judges. Hārūt and Mārūt could not sleep that night. They had promised not to look at az-Zuhrah so that they could kill their desires in themselves.

When az-Zuhrah entered the court she smiled at them. Hārūt forgot his promise and Mārūt forgot his repentance. They spoke with her until they ruled in her favour without justice or right. She then stood to leave. They asked, "Where are you going?"

She said, "To the temple of the sun[4]. Come with me."

They asked, "What are we going to do there?"

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[4] The people of Babylon were disbelievers who did not worship Allāh I

She said, “You can pray with me.”

‘No,” they said, “We shall never prostrate to anyone besides Allāh.”

When she left them, they blamed themselves and remembered the promised they had broken. Hārūt said, “Allāh’s mercy is great. We should repent unto Allāh.”

They slept that night without performing Ṣalāh or seeking forgiveness. When the sun rose they both went to az-Zuhrah instead of the judicial court.

When they came to her she gave them wine. They refused it and she became angry. They tried to make her happy but she refused unless they drank the wine. So they drank it and it started playing with their minds.

Someone came to visit az-Zuhrah. He saw Hārūt and Mārūt in her house. They felt embarrassed and were in danger of the man exposing their state. Under the effects of the wine Hārūt got up to choke the man. Mārūt helped end his life for no crime other than he saw them.

When the effects of the wine ended they were greatly saddened. They wanted to fly back to the heavens, but how could they do that when their sins had made them heavy. They heard a voice call out from the sky, “Choose your punishment in this world or the Hereafter.”

They chose the punishment of this world instead of the punishment of the Hereafter. They remain continuously punished until the Day of Resurrection.

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Beneficial Lessons

1. True repentance from a sin is better than continuing it.
2. The angels are creations made of light. They do not eat, drink, sleep, marry or disobey what Allāh orders them.
3. When man obeys the Devil and disobeys Allāh he is weak. When turns to Allāh he is strong and defeats the Devil.

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Questions

1. Memorise the following words: angel, dinner-cloth, beautiful, king
2. What is the name of the ancient land in which this story happened?
3. Who are the following:
    - Creations made of earth. Their father is Ādam υ. Their mother is awā. The Devil is their enemy. They are Allāh's representatives on earth.
    - Creations made of light. They do not eat, drink or disobey Allāh.
    - Creations made of fire. Their father is Iblīs. They do not obey Allāh and always disobey Him. They tell people to disobey Him.
4. Fill in the missing words:

The angels chose _____________ and _________ to go down to ___________ . They came down to the city of _________ . It was a city filled with beauty and _____ . The king made them ________ . In the beginning they mad decisions with __________ . Then they drank _______ because they loved ___________ . Allāh punished them in the world until the Day of ____________ .

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Answers:

Babylon
Humans/Man; angels; devils.
Hārūt; Mārūt; earth; Babylon; sin; judges; justice; wine; az-Zuhrah; Resurrection.

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3] Ẓul Qarnayn and Yajūj and Majūj

Many people oppress others when they rule over them and are not just, such as what Pharaoh did with Mūsā υ and an-Nimrūd with Ibrāhīm υ. Allāh seized them with His great power. Then there are other people whom Allāh blesses with kingdom, justice and mercy. One of these was ul Qarnayn, the just believing king.

He was born a long time ago. He was a descendant of Sām bin Nū. He lived in his father's palace and was a prince. When his father died he became the new king over his father's kingdom. He then went out with his army to look for the reality

of Īmān. He met Allāh’s Nabi, Ibrāhīm υ, and accepted Islām on his hands. He then made □awāf with him around the Ka‘bah and returned to his lands.

□ul Qarnayn’s name was Hurmus, but he liked the nickname □ul Qarnayn (he of two horns) because he travelled to the east and west of the earth and until he reached the two horns of the sun. If you watch the sun you will see that it rises with what looks like the horns of an ox. He also wore an iron crown with two horns which is also why he was called □ul Qarnayn.

Allāh gave □ul Qarnayn ministers who were men of faith and truthfulness. Al-Khi□r[5] υ was one of his ministers with whom he used to consult and seek his opinion. He travelled the lands with him. He taught him that knowledge of Allāh which no-else else knew besides al-Khi□r.

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□ul Qarnayn prepared an army to call the people to Allā□ I. He himself led the army and al-Khi□r υ was at the front. An angel called Zanāfīl was also with them. The angel told him about a strange place called, “the Fountain of Life.” Whoever drank from it would live for a very long time.

Zanāfīl described the place of the Fountain of Life to □ul Qarnayn who decided to go there. He went with his army until he reached a valley filled with dangers and darkness. Al-Khi□r υ reached the Fountain and drank from it. □ul Qarnayn however did not reach it and did not see it.

□ul Qarnnaynb met some angels in a palace. They gave him an expensive stone. □ul Qarnayn gave it to his army and learned ones and asked them about the secret of that stone. It was a small stone. They put the stone in one hand and a thousand others in the other. The hand with the stone was heavier.

Al-Khi□r υ said to □ul Qarnayn, “This is like the son of Ādam, he is never satisfied until he is buried in earth.”

□ul Qarnanyn then understood what the angels wanted to teach him. Life is very short. Whatever Allāh gives the son of Ādam υ, he remains greedy for more wealth until he enters the grave. There nothing fills his belly except sand. Thus it is sand and nothing else which will fill up the belly of the son of Ādam υ.

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[5] See the story of al-Khi□r υ and Mūsā υ in this book.

In this was Allāh gave □ul Qarnayn everything. He gave him knowledge of religion, kingdom in the world, power, weapons and learned ones who guided him to goodness and piety. □ul Qarnayn continued calling people to Allāh during this journey of faith. He led his army himself, looking for disbelievers so that faith and justice could spread throughout the world and guide people to Allāh's Straight Path.

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□ul Qarnayn had learnt all the languages of the people of the earth. He would speak to each tribe in its own language. Through Allāh's guidance he knew all the roads.

He reached the west of the earth where he saw the sun setting as if in a muddy spring or black earth. He then saw the sun setting into the ocean and it looked as if it was black due to its intense heat. Allā□ inspired these words to □ul Qarnayn, "Either punish them or treat them well."

Thus Allāh gave him a choice between punishing the people of that land and establishing justice amongst them because they were disbelievers. □ul Qarnayn said, "As for he who does wrong we shall soon punish him and then he will be returned to his Rabb Who will punish him a severe punishment. As for he who believes and does good he will have the best reward and we shall speak to him gently."

□ul Qarnayn was not a Nabi, but Allāh used to inspire him what to do and what to say. Allāh loved him because of his great obedience to his Rabb and good deeds. After going to the place of sunset he wanted to go to the place of sunrise. He set off with his army to see a new amazing sight in Allāh's earth.

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□ul Qarnayn set off to the east where the sun sets, to see more amazing things which Allāh had created. He conquered land after land. He punished or fought with the disbelievers until they believed in Allāh. On the way he met believing slaves of Allāh who welcomed him. He stayed with them for a while, teaching them the Sharī'ah of Ibrāhīm υ.

Amongst the most amazing creations he saw on the way were large tall mountains, wide oceans, empty yellow deserts, green lands, and creatures of Allāh which flew, creatures which lived on the ground or lived in holes underground.

This journey lasted twelve years until he reached the place of sunrise. He saw he saw another amazing thing of Allāh's creations. He found a people who were barefoot and naked. There was nothing to cover them from the son, nor did they live in shelters from the sun.

□ul Qarnayn found bones and asked the people of that place about them. They said, "These are the bones of an army which came before you to this place. The sun burnt them and they died."

□ul Qarnayn them learnt that the people of that land actually dug into the earth where they made homes to protect them from the sun. When the sun set they would come out of the holes as if they were animals grazing in fields. So he taught them how to build houses to protect them from the sun. He called them to worship the One Allāh. Many of them then believed in Allāh alone Who has no partner. □ul Qarnayn then continued on his journey with his army, looking for a new place and other people, so as to call them to Allāh.

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Yajūj and Majūj were two strange creations of Allāh. Their forms and bodies would frighten people. They were the descendants of Yāfith bin Nū□. Allāh gave them long and many children. Some of them had very long hands. Some had big joints. Some were of equal length and breadth. Some had such big ears, they would sleep on one and cover themselves with the other. They had teeth like fangs of beasts and nails like the claws of cats. Their long hair protected them from heat and cold. None of them would die until he had a thousand children.

They were disbelievers who did not believe in Allāh. They were thieves who did not like to work. They would attack the people around them and eat their crops, grains and animals and drink their water and leave nothing behind.

The neighbours of these evil people lived in a place called, "Baynas Saddayn" [between the two blockages]. When night arrived they would go to the fields of the neighbours and eat their crops and fruits and steal their animals. Whenever the people gathered any grains and harvests, they would steal it. The people starved and lived in fear of Yajūj and Majūj.

□ul Qarnayn reached Baynas Saddayn. There he found the people living a bitter life because of Yajūj and Majūj. □ul Qarnayn found a difficulty that he could not understand their language. Allāh then guided him to a way in which he could understand what they wanted to tell him. They told him, "Verily Yajūj and Majūj cause corruption on earth. Can we pay you a price in exchange for making a barrier between them and us?"

□ul Qarnayn replied, “What my Rabb has given me is better. Help me with your strength and I shall make a barrier between you and them.”

He first sought Allāh’s help for the people. He wanted to teach them that the power of Īmān comes first then the power of people. He began to build the barrier with the help of his army and those people.

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□ul Qarnayn said, “Give me sheets of iron.”

They gave it to him. He began to measure the two mountains which surrounded that land. He then ordered them to dig the earth until they could place in it a strong foundation upon which they could build the barrier.

They dug with their hands until they reached water under the ground. □ul Qarnayn began digging around the two sides of the foundation until it stretched 100 Farsakh[6] between the two mountains and 50 Farsakh deep.

He then began placing the foundation in that hole. He threw in rocks and sand and added water to make the sand and rocks firm. He then lit a great fire with the help of those people. He then placed copper in the burning fire. When it melted he poured it over the rocks in the hole. The copper became like veins of the earth. When the foundation closed up the hole, he left it until the copper hardened. This was the strong foundation upon which the barrier would be built.

□ul Qarnayn began the next work on the barrier. He built the barrier with iron pillars which he put in place. He then lit another fire. He melted copper in it and poured the copper over the iron. He mixed the iron and copper until the barrier became strong between the two mountains. Nobody could destroy them, not even Yajūj and Majūj.

□ul Qarnayn then said, “This is a mercy from my Rabb. When the time of my Rabb’s promise comes He will level it. Indeed the promise of my Rabb is true.”

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The next day Yajūj and Majūj tried to break the barrier so that they could eat from the crops of those people and steal their grains. They could not do so. Their fangs and nails could not break the barrier. Allāh has made a time when they will break

[6] 1 Farsakh = 3 miles

the wall and come out to the earth. Before the Day of Resurrection, Allāh will create signs of His. One of these signs is the coming out of Yajūj and Majūj.

Everyday they try to break the wall until they dig in it a small hole through which they can see the shining of the sun. Their leader then says, “Go back, we shall break through tomorrow.”

They return and find the wall as it was before, without any hole in it, nor sunlight shining through. They begin digging again. They will continue like this until the time of Allāh’s promise comes. Their leader will then say, “Go back. We shall break through tomorrow if Allāh wills.”

Then Allāh’s promise which was made on the tongue of □ul Qarnayn will be fulfilled. The wall will be levelled. The words, “inshāallāh” are the secret. When they return and find the hole still there, they will enlarge it and smash the rest of the wall.

They will then come out against the people of the earth and eat their crops, grains and animals. They will drink up the water until there remains not a drop of water on earth.

At that time the Muslims will gather at a single place with Allāh’s Nabi, ‘Īsā υ, who will come down at the end of times. They will have with them some food and much cattle and goats.

After Yajūj and Majūj eat the fruits of the earth and drink up its waters, they will shoot their arrows at the sky. The arrows will return covered in blood. One of them will call out, “We have defeated the people of the earth and the sky.”

Allāh will then send against them small creatures called, “Naghf.” They will kill them and destroy them all. After they die, the Muslim will then come out from their place. Birds will then come from the sky and eat the corpses of Yajūj and Majūj. Rain will fall from the sky and wash them away from the earth.

On the Day of Resurrection Yajūj and Majūj will enter Hell as a punishment for their evil deeds and for disbelieving in Allāh.

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□ul Qarnayn returned to his land after a successful journey of Īmān. The angel of death then came to take his pure soul. □ul Qurnayn had left his final request to his mother, saying, “O my Mother, when I die, cook food and invite the women of the

city to it. Then say, 'One who has lost her son or daughter may not eat from this food.'"

When □ul Qarnayn died his mother cooked food. She invited the women of the city and they came to her. When she brought out the food she said, "One who has lost her son or daughter may not eat from this food."

Not one of them stretched out her hand to the food. □ul Qarnayn's mother then said, "How strange! All of you lost a child?"

"Yes," they replied.

She thus realised that her son who had lived for a thousand years wanted to show her that everyone will die and that she was not the only woman to lose a child.

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Beneficial lessons

1. When a believer is in a position of ruling over people he must be just and not be an oppressor.
2. Work and knowledge are necessary for people.
3. One should first rely upon Allāh so that pride does not overcome one and one does not forget one's Rabb.
4. To use the sciences of the time as □ul Qarnayn did in building the wall.
5. Wealth is not enough to protect people. Strength is needed to protect one's wealth and knowledge.
6. The children of Ādam must die however long their lives may be.

Fill in the missing words:

□ul Qarnayn's name was __________ . He lived a long time ago and lived for ______________ years. He believed in ____________ and travelled the earth with his army until he first reached the place the where sun __________ . He found the sun setting in a ______ spring. He continued travelling until he reached the place where the _____ rises. There he found a people who lived ______ the earth. He then continued travelling until he reached _______________ .

Who was he?

1. The believing minister in the army of □ul Qarnayn?

2. The disbelieving nation who was descendants of Yāf bin Nū□? They were thieves and had strange bodies.
3. The angel who was a friend of □ul Qarnayn?

Answers:

Hurmus – 1000 - Allāh – rises - muddy – sun – under - Baynas Saddayn.

Al-Khi□r - Yajūj and Majūj - Zanāfīl

4] Mūsā υ and al-Khi□r υ

Musā υ stood and gave a lecture to the Children of Israel, ordering them to obey Allāh. One of then stood and said, "Which person has the most knowledge?"

Mūsā υ said, "I am the most knowledgeable person."

Allāh revealed to Mūsā υ, "Why did you claim to be the most knowledgeable person? Why did you not attribute knowledge to Allāh and say, 'Allāh knows best?'"

Mūsā υ sought his Rabb's forgiveness and asked, "But O my Rabb, who then has more knowledge?"

Allāh replied, "I have a slave by the meeting point of two seas.[7] He is more knowledgeable than you."

Mūsā υ asked, "O my Rabb, how do I reach him?"

Allāh replied, "Put a large fish in a basket. Take it with you to the meeting of the two seas. At the place where you lose the fish you will find My believing slave."

Mūsā υ hurried. Eagerness filled his heart to meet this believing slave whom Allāh had taught what he had not taught Mūsā υ. He called his servant, the young Yūsha' bin Nūn υ to fish for them and place it in a basket.

Yūsha' υ did so. Allāh's Nabi and the youth then began the journey of knowledge, seeking the slave of Allāh who had more knowledge.

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Mūsā υ did not like travelling as much as he loved knowledge. He intended gaining it even if it was at the ends of the earth. Therefore he went with Yūsha' to search for the pious slave whom Allāh had taught from His knowledge. Mūsā υ and the youth finally reached the two seas.

Mūsā υ and the youth were tired and slept at the side of a large rock. The rock was near the sea. While they were sleeping the fish came out of the basket and quickly went back to the sea, happy that its life had been returned to it.

Mūsā υ and the youth awoke. Their journey in search of the pious slave had taken them to the meeting point of the two seas. Mūsā υ and the youth felt very hungry. Mūsā υ said, "Bring us our lunch. Verily we have become very tired from this journey."

Yūsha' υ opened the basket and did not find the fish. He said, "Do you remember when we took shelter by the rock, I indeed forgot about the fish. Indeed none but the Devil made me forget it. It took its path in the sea in a strange way."

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[7] It is not known for certain that where this meeting of two seas is. Some 'Ulamā say that it is a place between Suez and 'Aqabah – Allāh knows best.

Mūsā υ realised that he would find the pious slave there as Allāh had informed him that the sign of that would be that he would lose the fish. Where he looses the fish he would met him and learn from him. Mūsā υ and the youth returned to the rock to find an amazing thing of Allāh's creation.

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Al-Khi□r was a slave from amongst Allāh's pious slaves. Allāh taught him knowledge which no human knew. Al-Khi□r had drunk from the Fountain of Life. Whoever drinks of it gains a long life. He lived long enough to embrace Islām on the hands of Rasūlullā□ ρ and died thereafter.

He had been sitting on a white fur when it started turning green from behind him. He was therefore called al-Khi□r [green]. He would travel through the land, fulfilling the commands of Allāh and calling the slaves to worship the Rabb of the slaves.

Now at the rock by the meeting of the two seas, al-Khi□r was performing □alāh to Allāh. He was covered in a red robe. Mūsā υ offered him Salām, "As-Salāmu 'alaykum wa ra□matullāhi wa barakātuhu."

Al-Khi□r: Wa 'alaykas salām. Who are you?

Mūsā υ: Mūsā.

Al-Khi□r: Mūsā, the Nabi of the Children of Israel?

Mūsā υ: Yes, and what is the name of this pious slave?

Al-Khi□r: al-Khi□r, O Mūsā, what has brought you here?

Mūsā υ: I wish to follow you so that you may teach me the knowledge which Allāh taught you.

Al-Khi□r: O Mūsā, I have a knowledge which Allāh taught me and which you do not know. You have a knowledge which Allāh taught you and which I do not know. Indeed you will not be able to be patient on what you see. How can you be patient about a knowledge which you know nothing about?

Mūsā υ: Inshāallāh you will find me patient and I shall not disobey you in any matter.

Al-Khi□r: If you follow me you may not ask me about anything until I mention it first you.

This was the condition which Mūsā υ accepted. He would travelwith al-Khi□r, he could watch and hear, but could not speak until al-Khi□r explained the secrets of his knowledge to him at the end. The pious slave proceeded and the Nabi followed him. How valuable is knowledge that even Ambiyaa became students of Allāh's slaves for the sake of knowledge.

What a splendid and beautiful journey it must be, where the student is a Nabi and the teacher a pious slave. Thus the marvellous journey began.

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Mūsā υ and al-Khi□r journeyed until they reached the coast. They drank from the Fountain of Life.

A ship sailed by and al-Khi□r called out to them. They recognised him. He and Mūsā υ boarded the ship. The sailors knew al-Khi□r and agreed to let him sail with them without any payment.

Mūsā υ was waiting for the pious slave to teach him something. He stood with him on the edge of the ship. A sparrow landed on the ship. It then drank a drop of water from the sea. The saltiness of the water did not affect it. It then flew far away. Al-Khi□r said to Mūsā υ, "O Mūsā, the example of my knowledge, your knowledge and the knowledge of all the people compared to Allāh's knowledge is like the drop of water the sparrow drank from the sea."

Mūsā υ realised that he was in the presence of a very wise man. His respect and value for him increased. While he was in this state of amazement, something happened suddenly. The sailors, who were very poor, were busy fishing. Al-Khi□r went to one of the ship's planks and removed it.

Mūsā υ go very excited and said, "These people gave us passage without any charge and you break their ship's plank and burn it. Do you want to drown them? You have committed an ugly deed."

Al-Khi□r remained calm and said, "O Mūsā, did I not say to you that you will not be able to be patient with me?"

Mūsā υ remembered the condition he had made and promise which he had put upon himself. He could not question, nor object. He said, “Do not hold me to account for that which I forgot and do not make me bear that which I cannot.”

They then began anew. Al-Khi□r had forgiven the first time Mūsā υ had forgotten.

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Forgetfulness and haste are the limitations of the human race. Ādam υ forgot and ate from the tree. He was hasty in Allāh’s matter. The result was that he was sent down to the earth. All the children of Ādam υ inherited this quality until even Mūsā υ forgot that he had promised al-Khi□r not ask about anything until al-Khi□r explained its reality.

He then took him to teach him anew lesson and show him a more marvellous secret.

Al-Khi□r and Mūsā υ disembarked from the ship and came to a town. There they found some children playing. They were like innocent angels. They did not yet know the difference between right and error.

Al-Khi□r chose the handsomest boy who was playing. He spoke in his ear and took him far away from the eyes of the people. He then grabbed the boy’s head and killed him. Mūsā υ was shocked. He screamed, “Have you killed a pure soul who did not kill another soul? You have committed a most hateful act.”

Mūsā υ did not understand these difficult matters. If one of us were in his place we would have done the same as he did. However, al-Khi□r did not do anything except with the command of Allāh. He looked at Mūsā υ and said, “Did I not say to you that you will not be able to be patient with me?”

Mūsā υ was uncomfortable at what he did and said, “If I ask you anything after this then you need not keep me in your company. You will have attained sufficient cause against me.”

Mūsā υ had put this condition on himself, thinking that he would not forget another time. Yet how could he not when his father, Ādam υ, had forgotten from before and then his children also forgot? Indeed man is most hasty.

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Mūsā υ and al-Khi□r continued their amazing journey. They reached a town and were very hungry. They went and asked the townspeople for food; especially Mūsā υ had not eaten since the fish had fled from the basket.

The townspeople were stingy and did not offer them their hospitality. Allāh's Nabi. Mūsā υ was patient until al-Khi□r brought him to an old wall which was about to collapse. Al-Khi□r said to Mūsā υ, "Help me to repair this wall."

He was afflicted by hunger, but kept quiet because he did not want to lose the company of this pious man in this journey. So he helped him and they rebuilt the wall. Mūsā υ then said, "We asked these people for food and hospitality and they refused. Had you wished you could have asked them for a fee for this."

Al-Khi□r said, "This is the separation between me and you."

Mūsā υ regretted what he said and wished that the journey could go on longer. Al-Khi□r then said, "I shall tell you the interpretation of that upon which you could not be patient. The ship belonged to poor men who worked in the sea. Behind them was a tyrant king, Hudad bin Budar, who would take every ship by force for himself. When he sees a defect in a ship he leaves it and does not take it. When we disembarked he found the ship had been burnt and left it. The burning caused the sailors to be saved, it did not drown them."

Allāh's Nabi, Mūsā υ, who did not know the unseen matters of Allāh was amazed. It often happens that man's intelligence deceives him because he does not know Allāh's wisdom in every act, even though it may be difficult sometimes.

"The boy was called Jaysūr. His parents are believers, but had he been left to grow up he would have become a disbeliever. Allāh will soon give them another child, better than him. He will be a believer and will not trouble them."

This death was a cure for these two believing parents, despite the severe sadness they went through. Indeed the mercy of the Most Merciful Allāh to a slave is more than a mother's to her child.

"The wall belonged to two orphan boys living in the city. They father was a pious man. He had put a treasure under the wall for them. He had asked Allā□ to let them find the treasure. Allāh accepted his du'ā and ordered me to go there and fix the wall before it fell. When the two boys grow up they will find the treasure. This, O Mūsā, is the explanation of that which you could not be patient on."

Al-Khi□r left Mūsā υ. Mūsā υ went back to the Children of Israel after his journey of new knowledge and much good. A journey in which a plank had been removed from a ship, a boy killed and a wall repaired. A long time thereafter Rasūlullāh ρ said, “We wish that Mūsā could have been more patient, then we would have known more amazing things.”
We all wish that.

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Beneficial lessons

1. Allāh’s knowledge is vast and has no limits.
2. Man should not be deceived and hasty to reply. He should attribute knowledge to Allāh and say, “Allāh knows best.”
3. Respect of the teacher and undergoing difficulty in the path of knowledge.
4. Patience in knowledge until we attain what we had hoped for.
5. One should not be hasty when speaking. We are in control of our words as long as we do not speak. When we speak the word controls us.

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Questions:

Complete the following:

1. Mūsā υ took a big ________ with him on his journey.
2. The towns people were __________ and did not give them food.
3. Yūsha‘ the fish in a ___________ .

Place a tick (√) by the right answer and an ex (x) by the wrong answer:

1. When a man asked Mūsā υ, Who is most knowledgeable,” he said, “Allāh knows best.” (   )
2. Mūsā υ was patient on what he promised al-Khi□r. (   )
3. al-Khi□r is still alive in our times. (   )
4. Mūsā υ and al-Khi□r drank from the Fountain of Life. (   )

Write this story in 20 lines in your own words.

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Answers:

Fish – stingy – basket

x-x-x-x

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5] Mūsā υ and Qārūn

Wealth or prohethood, which is better? This is exactly what Qārūn, the paternal cousin of Mūsā υ thought about.

Qārūn hated Mūsā υ and was jealous because Mūsā υ was a Nabi. The Children of Israel loved Qārūn because he had a beautiful voice. When he read the Tawrāh[8], their hearts would soften and everyone would listen to the Book of Allāh.

Time passed until Allāh gave Qārūn from His bounties. He gave him much wealth and so much treasure that it took a whole group of strong men to carry the keys to his treasures.

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[8] The Book which Allāh revealed to Mūsā υ.

Instead of being grateful to his Rabb and giving charity from his wealth, Qārūn started treating his people badly and demanded that he have a say in the affairs of the Children of Israel instead of Allāh's Nabi, Mūsā υ.

He forgot that wealth belongs to Allāh Who gives it to whom He will from amongst His slaves. He forgot that Nabuwaat is Allāh's right to grant to whichever pious slave He wishes. His people began to dislike him after having loved him.

One day Qārūn came out in a great parade. He was wearing his best clothing. His horses and camels rode before him. His servants and followers surrounded him. The people looked at him until those who loved the wealth of the world only, said, "If only we had what Qārūn has been given. Indeed he has a great fortune."

The learned ones of the Children of Isreal said, "Woe unto you! Allāh's reward, Jannah and pleasure is better who those who believe and perform good deeds. Only those who are pious attain this."

Some of the pious people of the nation went to him and found him drinking wine. He was committing corruption on earth and shameful acts. They said to him, "Do not be proud at what Allāh has given you, nor be arrogant against others. Allāh loves not those who are proud and arrogant. You need not forget your share of the world. Take what is permissible and leave that which is forbidden. Seek what Allāh can give you of the abode of the Hereafter. Be good just as Allāh has been good unto you. Do not seek corruption on earth for Allāh loves not those who cause corruption."

Qārūn's heart was deceived. The devil ruled it. Qārūn said, "I got this wealth through my work and knowledge. Nobody has a share in it. Allāh loves me. Therefore He gave me a lot of wealth. I shall never give anyone anything from it."

The learned ones advised him by saying, "Verily Allāh destroyed those before you who were stronger than you and greater than you in number."

They then left him alone.

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Many of the men of the Children of Israel were impressed by the wealth, treasures, parades and adornments of Qārūn. They used to watch him every day come out with his parade of wealth and wish that Allāh give them wealth just as He had given Qārūn, the rich man.

Qārun’s hatred against Mūsā υ and the learned ones of the Children of Israel grew worse. He wanted to get rid of Mūsā υ and take control of the Children of Israel with his wealth. He thought and planned and used his intelligence. His devil inspired him with a satanic plan.

He got an evil woman who had bad conduct and gave her some money. He said to her, “Go to Mūsā when he is speaking to the people and say, ‘Mūsā has committed an evil act with me.”

Qārūn forgot that Mūsā υ was Allāh’s Rasul and Nabi and that He protects His Rusul and Ambiyaa from all evils. The satanic woman went to Mūsā υ while he was with a group of the Children of Israel. She said, “O Mūsā, I have come to the people to complain about what you did with me.”

Allāh’s Nabi, Mūsā υ asked, “And what did I do with you, O slave-girl of Allāh?”

She replied, “You did this and that sexual deed with me.”

Mūsā’s υ face turned red. He asked her to take an oath an oath in Allāh’s Name about her accusation against him. He was Nabi whom Allāh protected from sin.[9]

The woman regretted what she did, and said, “O Nabi of Allāh! Your cousin, Qārūn, told me to do this.”

Mūsā υ praised his Rabb for revealing the truth about the accusation and fell into prostration to Allāh. He then went to Qārūn with the learned ones of the Children of Israel. He said, “O Qārūn, what made you falsely accuse me?”

Qārūn replied, “O Mūsā, you may have been given preference over me with Nabuwaat, but I have been given preference over you in wealth. I am better than you. Either you pray to Allāh against me; or I shall pray to Allāh against you.”

Mūsā υ said, “You pray first.”

Two men went to those Children of Israel who used to gather in Qārūn’s palace, so that they could see would happen. Qārūn asked Allāh to make the earth swallow Mūsā υ, but Allāh did not accept his prayer.

Mūsā υ said, “I shall now make du‘ā to Allāh against you…. O Allāh! Order the earth to swallow Qārūn, his wealth and treasure.”

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[9] Ambiyaa never sin.

Allāh ordered the earth to swallow Qārūn and his palace. He had no helper against Allāh I. Nobody could save him from Allāh's power. He was not of the successful ones.

The lovers of worldly life had desired to be in Qārūn's place the day before. They now began striking their palms against each other, saying, "Allāh grants and restricts provisions to His slaves as He wishes. If not for the favour of Allāh on us, we would have been swallowed. Verily the disbelievers are never successful."

Qārūn, his wealth and pride were destroyed.

Beneficial lessons

1. Arrogance is a quality of hypocrites.
2. Īmān and good deeds are better than a lot of money.
3. Allāh has a right in our wealth, which is Zakāt and □adaqah.
4. We should not falsely accuse people.

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Questions

1. What Book did Allāh reveal to Mūsā υ? What was the name of his people?
2. What was the name of the rich man who had much treasure?
3. What would you do if you were in Qārūn's place and Allāh gave you a lot of wealth?

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Answers

The Tawrāh – the Children of Israel – Qārūn

6] Banū Isrāīl in the land of Tīh

[Manna and Quail – as-Sāmīrī – the cow of Banū Isrāīl]

Musā υ had struck the sea with his staff. The sea spilt into sections, each part like a large mountain. Banū Isrāīl [the Children of Isrāīl] began crossing the sea until they reached the opposite shore.

Pharaoh saw this and followed them with his horses. However, the sea returned to how it was and drowned him and his army. Pharaoh had killed their sons, left their woman and punished them badly. Allāh now saved Mūsā υ and Banū Isrāīl from Pharoah and his plans.

Mūsā υ ordered Banū Isrāīl to prostrate out of gratitude to Allāh. They said, "O Mūsā, we are tired and cannot prostrate now."

In this way the Jews forgot Allāh's favour upon them and that is their permanent habit. Mūsā υ went with his people to the big desert of Sinai. When they passed by

a people who worshipped idols, the Banū Isrāīl said, “O Mūsā, make us an idol like these people’s, so that we can worship it.”

Mūsā υ replied, “Verily you are an ignorant people. You left Egypt because you believed in Allāh, and now you want to disbelieve. Why then did you leave Egypt and Pharaoh’s punuishments?”
He then ordered them to repent and seek Allāh’s forgiveness.

Allāh revealed to Mūsā υ that he should order Banū Isrāīl to enter the Holy Land in Palestine. Mūsā υ then said, “O my people, enter the Holy Land which Allāh has written for you. Do not turn on your heels for then you will be losers.”

The strong and fierce nation of the Amalakites lived in Palestine. Banū Isrāīl feared them and said, “O Mūsā, a tyrant people lives there. We shall never enter it until they leave it. If they leave we shall enter.”

Banū Isrāīl forgot that Allāh had saved them from Pharaoh who was more powerful than the Amalakites. Two men who feared Allāh and appreciated His bounties said, “Enter their gate. When you enter it you will conquer. Rely on Allāh if you are believers.”

Victory was guaranteed for Banū Isrāīl against their enemies if they obeyed Allāh and relied on Him. They stayed on their disbelief and said, “O Mūsā, we shall never enter it as long as they are there. Your and your Rabb can go and fight. We shall stay here.”

These words angered Mūsā υ. He made du‘ā to his Rabb, “O my Rabb, I have no control except over myself and my brother, Hārūn. Separate us from these sinners.”

Their punishment was severe. Allāh forbade Banū Isrāīl from entering the Holy Land and Palestine for forty years and sent them to the waterless desert of at-Tīh[10] in Sinai.

At-Tīh was such that when a man of Banū Isrāīl should set out in the morning for a long time, he would find himself in the evening in exactly the same place where he had started from. This was their punishment for their disobedience. The punishment lasted 40 years.

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[10] Meaning “lost”

Sinai is a desert land with no vegetation and but little water. Banū Isrāīl spent their entire day going in a circle, a circle from which there was no escape. They became hungry and thirsty. They first complained to Mūsā υ about thirst. Mūsā υ asked Allāh to give them water. Allāh revealed to Mūsā υ, "Strike the rock with your staff."

When Mūsā υ struck the rock with his staff, twelve springs gushed from it – equal to the number of tribes of Banū Isrāīl. They all drank until they were satisfied. They then complained to Mūsā υ about their hunger. Mūsā υ made du'ā to Allāh. So Allāh sent them manna and quail.

Manna is a drink which is sweeter than honey. It falls from a tree. He who drinks it has his thirst satisfied. It would fall like snow. If someone stored some of it, it would rot except on Friday. They would store on it for Saturday which was their day of worship in which the Jews could not work.

The quail would fall from the sky already roasted. The food was blessed. Allāh said to them, "Eat of the pure things which we have provided you with."

They ate until they were full. However, a habit which Banū Isrāī could not overcome was that they would constantly question their Ambiyaa. They said, "O Mūsā, we cannot be patient on just one kind of food. So ask Allāh to grow for us plants of the earth – its beans, onions, garlic, cucumber and lentils."

Mūsā υ was amazed at a people whom Allāh had given Manna and quail and then they demand lowly foods like lentils, beans and onions. He said, "Do you sek to change that which is good with that which is low? Go down to the city where you will find what you seek."

They were embarrassed for a while, but then came again and complained about the sun's heat, instead of just making something to shade themselves. Mūsā υ made du'ā to his Rabb. So Allāh sent a white cloud over them to shade them.

They used the sun's light by night and the moon's by night. Allāh then gave them a great bounty. On those nights when there was no moonlight Allāh made a pillar of light. With that light they could walk at night.

They had left Egypt without any extra clothing. They complained to Mūsā υ that their clothing were dirty. He made du'ā and Allāh gave them a greater bounty – clothing which never got dirty, it also grew bigger just as the wearer grew bigger. Thus Banū Isrāīl lived in at-Tīh in Sinai near Mount a□-□ur. Allāh revealed to Mūsā υ that he had to convey to them His command – that they had to perform

Ṣalāh and could do it in any place except graveyards and toilets. They made matters difficult upon themselves and said, “We shall not perform Ṣalāh except in the Masjid.”

Allāh also ordered them to clean their clothing with water if any dirt fell on it. They said, “No, we shall instead cut out the dirty part.”
In that way their clothing became patched.

Allāh ordered them to repent when they commit a sin. They said, “No, the sin and its compensation should be written on the door of the sinner.”
They humiliated themselves and Allāh became harder upon them. Have you heard of a more foolish people?

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Allāh revealed to Mūsā υ that he had to climb to the top of Mount Sinai where Allāh would send down on him his Sharī‘ah and teach him the Tawrāh in which there was guidance for Banū Isrāīl.

Mūsā υ got ready to meet Allāh. He told his brother, Hārūn υ - the Nabi and advisor – to look after Banū Isrāīl while he was gone. He was to see to their affairs and teach them that which they did not know of Allāh’s Sharī‘ah. He told him that he would be gone for thirty days.

Mūsā υ climbed the mountain to meet his Rabb. There Allāh’s Sharī‘ah was revealed. Mūsā υ fasted for thirty days and sensed that the smell of his mouth had changed. He therefore used the Miswāk to clean his teeth. Allāh asked him, “Why did you do that?”

Mūsā υ replied, “O my Rabb, my mouth’s smell changed.”

Allāh said, “O Mūsā, verily I love the smell of a fasting man’s mouth more than the smell of musk.”

Allāh then ordered Mūsā υ to fast for another ten days. Thus the appointed time of meeting Allāh became forty days in total.

Allāh spoke to Mūsā υ and Mūsā υ spoke to Him. Mūsā felt the sweetness of closeness to Allāh and said, “O my Rabb, I wish to look at You.”

Allāh said, “O Mūsā, you will never be able to see me. However, look at the mountain. If it stays intact in its place then soon you will see Me.”

Allāh’s magnificence came down on the mountain and it shook and fell apart until it became level with the ground. Mūsā υ fell unconscious. When he came to his senses he realised that the believers will not be able to see Allāh in the world, but would see Him in the Hereafter when they enter Jannah. He said, “O my Rabb, You are pure. I repent unto You and am the foremost of the believers.”

Allāh gave him the tablets on which the Tawrāh was written. In it was guidance and mercy for Banū Isrāīl. Its teachings were: “Do not steal; do not commit Zinā; do not bear false witness; worship Allāh alone and do not make a partner unto Him; do not kill; obey your father and mother as long as you live; do not desire the house of your friend; and do not desire his wife and slave – meaning do not be jealous of him.

Mūsā υ was very happy with the tablets and wanted to hurry back to his people with them. However, Allāh told him such news which made him sad. What news could that be?

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Before Banū Isrāī left Egypt that had asked the Egyptian women to lend them their gold and jewels which they would return after using them in their festival. The real intention of the Jewesses was to steal the rings, earrings, anklets and other jewellery.

Banū Isrāīl was stupid. Therefore one of them, called as-Sāmirī, managed to steal their gold with a devilish plan. He gathered the gold of the Jewesses and placed it in a fire. He then made a golden calf out of it. The belly of the calf was open in two corners. When wind entered the one hole, it came out of the other like the mooing of a cow. The Jews thought that this calf is their god. As-Sāmirī said to them, “This is your god and Mūsā’s god.”

When Mūsā υ remained absent for an extra ten days, as-Sāmirī said, “Verily Mūsā has died. This is your god and his god. Prostrate to it.”

They obeyed him in this disbelief and prostrated to it. Hārūn υ and those believers with him refused to prostrate to this golden idol which the Jews, the slaves of wealth and gold, were worshipping.

When Mūsā υ wanted to come back to his people Allāh told him that his people were worshipping and prostrating to the calf. He became very sad. He quickly went back. He saw the calf and thought that Hārūn υ had also joined in its

worship. He therefore grabbed him and began choking him. He said, “O Hārūn, why did you allow them to worship the calf? Were you pleased with it?”

Hārūn υ replied, “O Mūsā, O son of my mother, do not do this to me. By Allāh, I had advised them and forbade them but they continued doing this. I therefore waited for you to return with Allāh’s command about them.”

Hārūn υ brought as-Sāmirī and Mūsā υ said to him, “May Allāh’s anger be upon you, O Sāmirī! Go away! Your punishment is that Allāh will afflict you with such a disease that whenever even your own hand touches your body your skin will fall off. You will scream, ‘Do not touch me!’”

Mūsā υ threw the calf into a fire and burnt it. He then threw the remains into the sea. Banū Isrāīl wept in sadness at the loss of the calf. They went and drank the water in which the gold and been melted. What stupidity! Allāh exposed them by turning their lips yellow. Mūsā υ said, “O my people, you have indeed wronged yourselves by taking the calf as a god besides Allāh. Your punishment is that you kill yourselves until Allāh forgives you.”

Mūsā υ ordered those who had worshipped the calf to enter a dark building. They had to tie themselves and then those who did not worship the calf would come and kill them with swords. The sign of Allāh’s accepting their repentance was a darkness coming down and then going away. When the darkness disappeared the repentance was accepted and the killing would stop.

Those who did not worship the calf began killing the calf worshippers. The children began screaming for their parents, the women wept and Mūsā υ raised his hands in du‘ā to Allāh. Allāh accepted the du‘ā of His Nabi. He accepted their repentance and the darkness was lifted. Allāh forgave those who remained and had mercy on those who died.

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When Mūsā υ learnt that his people were worshipping the calf besides Allāh, he threw down the tablets on which the Tawrāh was written, in anger against his people. When Allāh forgave them he took them a second time and said to Banū Isrāīl, “Take these teachings and follow what is in it.”

“No,” they replied, “Until Allāh speaks to us as He spoke to you.”

Allāh became angry at them. He ordered the angels to throw Mount a□-□ūr on Banū Isrāīl. When they saw the mountain above them like a cloud, they prostrated to Allāh and said, “We repent unto Allāh!”

Allāh lifted the punishment from them. They took the teachings of Mūsā υ and said, “There is no prostration greater than the one by which the punishment was lifted from us.”

Allāh ordered Mūsā υ to chose seventy men of Banū Isrāīl to go to a□-□ūr and seek forgiveness for their people having worshipped the calf. Mūsā υ chose the seventy and climbed up the mountain with them. When Mūsā υ used to speak with Allāh, he used to enter a cloud of light. When Allāh spoke the cloud covered the whole mountain and more. Banū Isrāīl heard what Allāh spoke to Mūsā υ and they said, “O Mūsā, we shall never believe in you until we see Allāh directly.”

Their demand was because they doubted Allāh’s existence. Mūsā υ on the other hand had asked because he loved Allāh and wanted to see Him. They had committed a great sin. Allāh then sent a great lightening bolt which killed them all. Mūsā υ wept and said, “O my Rabb, had You wished you could have killed them when they were worshipping the calf. O my Rabb, they have weak minds. Do not destroy us because of the acts of foolish ones. O my Rabb, bring them back to life. You are our Protector, so forgive us and have mercy upon us. Write for us goodness in this world for verily we turn unto You. Turn us away from disobedience.”

Allāh brought them back to life and forgave them. They then returned to their homes with Mūsā υ.

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There was screaming and weeping. A man was saying, “You are the murderer!” Another said, “No, you and your people are the murderers.”

The victim’s brother’s son came, screaming and striking his face. He said, “They killed my uncle to steal from him and inherit his wealth.”

One of them said, “Let us go to Allāh’s Nabi, Mūsā υ, that he may show us the truth.”

They went to him and told him about the murder. Mūsā υ said, “I shall make you all take oaths if you know anything about this murder.”

None of them said anything. Mūsā υ went to speak to his Rabb and make du‘ā. He returned and said, “Allāh commands you to slaughter a cow.”

They replied, “A cow, O Mūsā? Are you making a joke and mocking us?”

Mūsā υ said, “I seek Allāh’s protection from being amongst the ignorant ones.”

They said, “Then ask Allāh to explain to us the type of the cow.”

Mūsā υ made du‘ā and said, “Allāh says to you that it should neither be too old nor too young, but in between.”
Because he knew that they liked to ask too many questions, he added, “So do as you have been ordered.”

They asked, “Ask your Rabb to explain to us its colour.”

Mūsā υ made du‘ā. He returned and said, “He says that it should be yellow – an intense yellow which pleases the onlooker.”

Because they were difficult Allāh made it difficult for them. They could not find a cow of that colour. They went back to Mūsā υ and said, “Ask you Rabb that there are many yellow cows, and they look the same to us.”

Mūsā υ made du‘ā and then said, “He says that it should be docile and ploughing the earth, nor irrigating the crops. It should not have any defects and should be pure yellow without any other colour in it.”

They went and searched for it. They continued looking until they found it with a boy who was kind to his parents. Allāh gave him a good reward. He sold the cow for ten times its weight in gold. They slaughtered it and Mūsā υ ordered them to take a bone from it and strike the murdered man with it. They did so. The murdered man arose and said, “My nephew who came screaming and striking his face killed me in order that he may inherit my wealth.”
He then died a second time.

Despite all the amazing things and miracles which Banū Isrāīl saw, they continued to trouble Mūsā υ, until he died in a state of anger about them.

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Beneficial lessons

1. The Jews are a wrongdoing folk. They troubled Mūsā υ and Hārūn υ and disbelived in Allāh.
2. Allāh's power has no limit and cannot be described.
3. If one obeys Allāh and His Messenger, Allāh will be pleased.
4. Allāh becomes angry when one disobeys Him.
5. Too many questions is the habit of the Jews and hypocrites.
6. Do not be too difficult on yourself, for then Allāh will make life difficult.

Questions

Complete the following:

________________ were difficult upon themselves, so Allāh made things difficult for them. He finally ordered them to slaughter a cow which was not too ______ nor too ____________, but something in __________ . Its colour had to be ___________ yellow, pleasing to the ______________. It should not ___________ the earth, nor ___________ the crops, and should be free of all _________ . These commands came through ______ υ.

Who were the following persons?

1. The brother of Mūsā υ.
2. The idol the Jews worshipped when Mūsā υ left to meet his Rabb.
3. The disbeliever who made a golden calf for Banū Isrāīl to worship. His punishment was that he would scream, "Do not touch me."

What is the opposite of:

1. obedience
2. difficulty
3. life
4. disbelief

Answers

Banū Isrāīl – old – young – between – intensely – onlooker – plough – water – defects. Mūsā

Hārūn υ - the calf – as-Sāmirī

Disobedience – ease – death - belief

7] The Holy Land

Banū Isrāīl spent forty years in at-Tīh, and did not leave it. Generations died and new generation were born.

Before he died, Mūsā υ took the Covenant [oath] from the new generations which had never worshipped an idol or the calf and had not disobeyed Allāh. He made them promise to perform alāh, pay Zakāh and wage Jihād in Allāh's Way. However, Mūsā υ died before this could be completed.

Before Mūsā υ died, Allāh ordered him to take an oath from these believers that they would establish alāh, pay Zakā and believe in the Ambiyaa. If they did these, He would order them to fight. If they obeyed Allāh would forgive theie sins and save them all from punishment.

Mūsā υ passed on this responsibility to Yūsha‘ υ. He was chosen from amongst those youth of Banū Isrāīl who were strong in body and Īmān and who would form the core of the army which would fight in Allāh's Way.

There were twelve youngsters who were the most virtuous. Mūsā υ and Yūsha‘ υ chose them to be the leaders of their tribes. Allāh threatened to punish them if they broke the Covenant. He said to them, "He who disbelieves amongst you after that has strayed from the correct path."

The number of the leaders was equal to the number of tribes of Banū Isrāīl. There were twelve tribes, each representing a son of Ya‘qūb υ, the brothers of Yūsuf υ.

The names of the leaders and their tribes were as follows:

1. Rūbīl was the eldest son of Ya‘qub υ. Their leader was al-Ya‘nūn.
2. The tribe of Sham‘ūn was led by Satāmuwāl.
3. The tribe of Yahū□ā was led by Khashūn.
4. The tribe of Aysākhir was led by Shāl.
5. The tribe of Yūsuf was led by Yūsha‘ bin Nūn υ.
6. The tribe of Mīshā was led by Jamliīl.
7. The tribe of Binyāmīn was led by Abīdan.
8. The tribe of □ād was led by Alyāsāf.
9. The tribe of Ashīr was led by Ma□āyil.
10. The tribe of Dān was led by Khay‘azar.
11. The tribe of Yaftālī was led by Ajda‘.
12. The tribe of Zābilūn was led by Albāb.

After the death of Mūsā υ, Yūsha‘ υ led this army of Īmān to the Holy Land.

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Bul‘ām bin Bā‘ūrā lived in the land of the Amelikites. He was a pious man who knew Allāh's greatest Name, through which if one made du‘ā it would be accepted. If something was asked through it, it would be given. His people loved him, but he stayed in his monastery in the desert, away from the people and their disbelief.

Bul‘ām never thought even once of calling his people to Īmān. He preferred to stay away instead of calling them to the One Allāh.

The Amelikites learnt that a new generation of Mūsā's υ people had come to wage Jihād in Allāh's way. They were not cowards like the previous generation. They desired to die in Allāh's Way in order to earn Jannah. They knew that they would

need some plan against Banū Isrāīl. One of their devils said, “We have no choice but to go to Bul‘ām and ask him to make du‘ā to Allāh to defeat them. His du‘ās are accepted. Whenever rain does not fall we go to him. He makes du‘ā and rain falls. So let us go to him that he may make du‘ā against them.”

Their ruler said, “Yes, a good idea. Let us go to him.”

They all stood up and went to Bul‘ām’s monastery.

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The army of Banū Isrāīl remained in the desert after Allāh removed His anger from them. They only left the land of at-Tīh after spending a full forty years there, going in circles. They were happy to leave and knew that this was sign of victory from Allāh.

Allāh’s Nabi, Yūsha‘ bin Nūn υ, stood to speak to his people. He said, “O Banū Isrāīl, remember Allāh’s favour upon you when He saved you from Pharaoh and his deeds. He used to kill your sons and leave your women and make you his lowly slaves in his land and palace. If you had not believed in Allāh through His Nabi, Mūsā, you would still have been in the hands of the tyrant Pharaoh, whom Allāh drowned in the sea. He saved you and chose you as His believers. He sent clouds over you and sent Manna and quail to you. He made you kings in that each of you has a house and servant and He sends your provisions from the sky. Do not be like those who had said to Mūsā, ‘Go you and your Rabb and fight. We shall stay here.’ Instead you should fight Allāh’s enemy in Allāh’s Way until you enter the Holy Land. Bounties and blessings will come upon you instead of anger and curses. Know that you will not be victorious through equipment and numbers. You will defeat our enemies through Īmān. Allāh has promised His help to us, but if we disobey Him, He will make us low and our enemies will defeat us. So go the Holy Land with Allāh’s blessings.”

One of the soldiers asked, “O Nabi of Allāh, why the Holy Land specifically? Why can we not wage war in some other place?”

Yūsha‘ υ said, :It is the land of your forefathers, Ibrāhīm υ and Ya‘qūb υ. The Holy Land is a land for all believers and none should live there except believers. That is why Allāh has ordered you to clean the land from the idol-worshipping Amelikites.”

Someone else said, “The Holy Land will be for us forever.”

Yūsha‘ υ said, “The Holy Land will not belong to the believers forever. When you disbelieve in Allāh and disobey Him, Allāh will take it away from you. You will not then deserve to be its people and inhabitants. It belongs to the people of Īmān who do not disobey Allāh’s commands and do not change His Words. They obey Him.”

The army of Banū Isrāil became eager to fight and went to meet their enemy, the Amelikites. They were not frightened at the strength and great numbers. Instead, their Imān made them strong. Their goal was the truth. Their hope was martyrdom. They wanted to free the Holy Land from the hands of the disbelieving idol-worshippers.

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On the other hand, the king of the Amelikites and his generals reached Bul‘ām’s monastery. He met them and they said, “We need you to pray against the army of Banū Isrāīl.”

He replied, “How can I do that when a Nabi leads them, and Allāh values His Nabis. I cannot pray against them.”

They said, “If you pray against them we shall give you a great deal of wealth. You will be a great man amongst us and we shall listen to you. Your word will be acted upon. We shall not decide on any matter without you. O Bal‘ūm, you will be the most important man in our kingdom.”

Bul‘ām looked at them. The Devil whispered to him, and made what they said seem to be beautiful. He became greedy for the life of the world and forgot what awaited him by Allāh of Jannah and bounties which never come to an end, if he obeyed Allāh and disobeyed his people.”

The Devil overpowered him. He went astray and led others astray. He sold his Hereafter to buy the world. He agreed to what they asked. He got on his donkey to ride to the army of Banū Isrāīl to pray against them. However, the donkey would not move. It stayed where it was.

Bul‘ām hit the donkey with his stick until it stood and walked. It went a short distance and then stopped again. In fact it laid down on the earth. He beat it harder than the first time. The donkey began to speak and said, “O Bul‘ām, where are you going? Verily the angels are in front of me and are sending me back. Do not force me to go. Do you go to Allāh’s Nabi, Yūsha‘ to pray against his believing people? You can never do that.”

However, he ignored the signs of Allāh and the speaking donkey. He was overcome by the desire for wealth and a position amongst his people. He struck the donkey a hard blow.

When he reached Mount □usbān he saw the army of Banū Isrāīl and Yūsha‘ υ. He began to pray against them but his tongue did not obey him. He came to pray against Yūsha‘ and Banū Isrāīl but his tongue changed and prayed against his people and himself.

His people looked at him, how could he do this? He tried a second time, but again cursed himself and his people. When he tried a third time his tongue stetched down to his chest. He realised that Allāh protects the believers and will not help the disobedient against the obedient, nor the disbelievers against the believers.

He said to his people, “I have lost the Hereafter. There remains only the world for me. By praying against a Nabi and his people I have disbelieved in Allāh, therefore He took the Greatest Name away from me. My prayer against them failed. I have no wealth with you, or right to say anything, but I do have a plan.”

“What should we do?” they asked.

He said, “Allāh punishes a people if immodesty and sins become common amongst them. If you wish to bring Allāh’s anger against Yūsha‘ and his people, then decorate your women and send them as sellers to the Jewish camp of Banū Isrāīl. When a man of Banū Isrāīl falls into immodesty Allāh’s anger will befall them.”

They agreed to this plan. One of them women called, “Kisbatī,” passed by one of the great men of Banū Isrāīl. He took her to his tent and committed immodesty with her. Allāh sent a plague upon Banū Isrāīl. 70,000 of them died as a punishment for the commitment of immodesty amongst them.

A believer called, “Fin□ās,” entered the tent of the male and female sinner an killed both with his spear. He lifted both with his spear and standing in the middle of the field, said, “O Allāh, I have killed those who disobeyed You and fell into immodesty, so remove the plague from us.”

Allāh removed the plague from Banū Isrāīl. There now remained only the fight with the Amelikites.

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All the plans of the Amelikites against Banū Isrāīl had failed. There was now no option but for the two armies to fight.

Allāh cursed Bul'ām when he had chosen the earth and the world, and forgot the heavens and the Hereafter. He became like a dog. If you left him he panted and barked and if you hit him he panted and barked. He became cursed in this world and punished in the next.

Yūsha' υ prepared his army to free the Baytul Muqaddas [Jerusalem] from the disbelievers. They crossed the Jordan River and reached the city of Jericho where they defeated the defenders.

They besieged Jericho for six complete months. It was a fortified city with high walls. It was the Amelikite city with the most inhabitants. Through Allāh's help they conquered the city and then conquered other city after city and defeated the Amelikite generals.

Banū Isrāīl did not yet reach Baytul Muqaddas. The Amelikites knew that if they lost Baytul Muqaddas it would be a great loss to them. They gathered their armies and promised to defend their city.

Yūsha' υ reached Baytul Muqaddas with his army. The battle began in the morning. There was no sound to cover the clash of swords. Nothing was higher than the dust which rose above them.

The moans of the dying could be heard and the shouts of, "Allāhu Akbar," from Banū Isrāīl. The battle grew more intense. The Amelikites attacked and the Banū Isrāīl resisted them. The battle continued the entire day with no signs of calming down.

The battle continued through the day and the sun was close to setting. Banū Isrāīl were close to victory. Yūsha' υ relaised that it was Friday and when the sun set they could not fight again until Sunday, because Saturday was a holiday for the Jews wherein they could do nothing except worship. That would have given the Amelikites a new chance to gather their strength and attack again.

All options were closed to Yūsha' υ except for the option of the sky. He looked up and the sun was about to set. He looked at it and said, "You are ordered and I am ordered. O Allāh, stop it from setting for a while."

Allāh answered his du'ā and stopped the sun from setting. Yūsha' υ shouted at his army, "To victory, O army of Allāh!"

Banū Isrāīl fiercely attacked their enemy and utterly defeated them. They killed the king of the Amelikites. They gathered the booty. In previous times the booty would be gathered in single place and then a white fire would come down from the sky and destroy it. If the fire did not come it meant that Allāh was angry with them.

Yūsha‘ υ had the booty gathered and waited for the white fire. Banū Isrāīl waited with them but no fire came. Yūsha‘ υ said to them, “There is a thief amongst you.”

They all denied that any of them stole anything. Yūsha‘ υ said, “Let each leader of the twelve tribes shake my hand. When someone’s hand sticks to mine we shall know from where the thief is.”

The twelve leaders came to shake his hand. The hands of two of them stuck to him. He said, “The theft is from amongst you.”
They searched until they found gold like the head of an ox. Yūsha‘ υ took it and put it with the rest of the booty. The white fire then came from the sky and destroyed the booty. They praised Allāh for that.

Yūsha‘ υ then took his people towards Baytul Muqaddas until they reached near its walls.

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When they reached the walls, Allāh revealed orders to Yūsha‘ υ. He stood and said to his people, “Allāh commands that you enter the gate of the city of al-Quds in a state of prostration out of gratitude for the victory. You should say, ‘□i□□ah!’”

One of them asked, “What is □i□□ah, O Yūsha‘?”

He replied, “It means, ‘O Rabb, □u□□ [reduce] from us our past sins.’”

Someone else asked, “O Yūsha‘, what if we do all this and Allāh does not forgive our sins?”

Yūsha‘ υ replied, “Allāh’s bounties upon you and your people are many, so obey Allāh and seek His forgiveness.”

The Jews returned to their bad old habits and mocked Allāh’s command. They decided to do something else. When they reached the gate they found that it was

small. They could not enter except by prostrating. Some of them started thinking how they could mock and disobey Allāh’s command.

Instead of prostrating out of gratitude to Allāh who had granted them victory over their enemies, and obeying Him, they put their buttocks of the ground and crawled like that instead of prostrating on their foreheads. Instead of saying □i□□ah some of them said □in□ah [wheat]. Others said, “□abbah [seed] in barley.” In that way they mocked Allāh’s command.

What stubborn people. They saw Allāh’s bounties coming down, and in a short while they disobey Him. It was a small word and a prostration that they had to do which would not have harmed them in the least.

Allāh was greatly angered at them. He then sent another plague on them from the sky as a punishment for their disbelief. A great number of them died. They died upon disbelief and disobedience. They did not listen to their Nabi who advised them, and did not obey what their Rabb told them.

Yūsha‘ υ stood in sadness at what they had done. He was a Nabi who feared for his people and was saddened at their deaths. He cried as if they were his own children he had lost. The believers regretted at the deaths of those who had disbelieved in Allāh.

The remaining believers entered Baytul Muqaddas with Allāh’s Nabi, Yūsha‘ υ. He ruled according to the Sharī‘ah and the Book of that time, the Tawrāh. He had to be patient and hope for reward upon their stubbornness, troubles and disbelief in Allāh’s signs. When he reached 127 years, Allāh granted him death. Before he died he cursed Banū Isrāīl. He died angry with them, just as Mūsā υ had been angry with them because of their open sins, changing Allāh’s Words and killing the Nabis without any reason.

Allāh punished them with humiliation and poverty until the Day of Resurrection. Allāh then sent Mū□ammad ρ and ordered him to call to Islaam. They recognised him just as they recognised their own children. They rejected him and tried to kill him. He defeated them and scattered them in different lands.

Baytul Muqaddas returned to the people of Imān during the rule of ‘Umar bin al-Kha□□āb τ. The sinners then took it away from the believers. The struggle to free Baytul Muqaddas continues.

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Recite unto them the tale of him to whom We gave Our revelations, but he threw them off, so Satan overtook him and he became of those who lead astray.
And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefore his likeness is as the likeness of a dog; if you attack him he pants with his tongue out, and if you leave him he pants with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.
Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.

[Al-A'rāf :175-7]

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Beneficial lessons

1. Repenting from sins pleases Allāh.
2. Fear is only from Allāh.
3. One should avoid pride and rely on Allāh.
4. Allāh has power over everything.
5. Baytul Muqaddas is a trust which all believers have to fulfil.

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Questions

Complete the following:

Allāh forgave Banū Isrāīl and took them out of the land of ____________ after ______ years of punishment. They had ______ leaders. They waged war against the Amelikites and defeated them. They entered the ______ Land after _______ killed the woman who had committed immodesty. The battle was on _______ and ________ was a holy day for the ______ .

Who was he?

1. The Nabi who looked after Banū Isrāīl after Mūsā υ?
2. The man whom Allāh taught the Greatest Name but he went astray?
3. He killed the evil woman Kisbatī.

Choose the correct answer from between the brackets:

Banū Isrāīl waged war against the __________
(Jalālīq – Hittites – Amelikites)

Yūsha‘ bin _________ υ led them.
(□ūn – Nūn – Jūn)

The battle occurred around ___________
(Baytul Qundus – Baytul Muqaddas – Baytul Muladas)

There was amongst Banū Isrāīl _______ who took the booty.
(pious men – thieves – beggars)

Answers

At-Tīh – forty – twelve – Holy – Fin□ās – Friday – Saturday – Jews

Yūsha‘ υ - Bul‘ām bin Bā‘ūrā – Fi□nās

Amelikites – Nūn – Baytul Muqaddas

8] Saul, Dāwūd υ and Goliath

The years quickly passed over Banū Isrāīl and Allāh sent them Nabi after Nabi to show them the way of guidance and goodness. They however disobeyed Allāh so He punished them by giving their enemies, the Amelikites victory over them.

The Amelikites took the Ark of the Banū Isrāīl. In it was the staff of Mūsā υ, his clothing, and other things which remained from Hārūn υ and his family. In the tent in which Allāh was worshipped, ‘Ālī the magician and his children stole the wealth which belonged to the poor and committed shameful acts. They had sex with the women who had come to seek forgiveness. The place of worship became a place of sin.

Banū Isrāīl had started making partners with Allāh. They worshipped other gods such as Balā‘īm and ‘Ashtārūt. These were idols which could not benefit or harm.

In the whole Banū Isrāīl there was only one believer – Shamwīl [Samuel], a young man descended from the Nabis.

One night Shamwīl υ was sleeping near ‘Ālī when he heard a voice sounding like ‘Ālī saying, “Shamwīl … Shamwīl.”

Shamwīl said, “Yes, Father, are you calling me?”

‘Ālī said, “No son, I did not call you. Go back to sleep.”

The voice started calling him agains, “Shamwīl … Shamwīl.”

Shamwīl got up and fright and said, “Yes, O Father, are you calling me?”

‘Ālī said, “If you hear me calling you a third time then do not answer me.”

The voice called him a third time. He then saw Jibrīl υ. He told him that he was a Nabi unto Banū Isrāīl. He now had to spread Allāh’s Word amongst them.

In the morning ‘Ālī said to Shamwīl υ, “What happened last night?”

He said, “Allāh has sent me as a Nabi unto you. He revealed to me that He is angry with you and your children and will soon destroy you because of your sins.”

Shamwīl went to call his people to worship Allāh; to leave sins; and to repent of what they were doing. They loved him and listened to him. However, they continued sinning and none except a few of them repented.

He read the Tawrāh to them which had told them what Allāh had revealed unto him. However, the Jews loved the world and forgot the Hereafter. Only a few believed in him.

The wars were still continuing between the Jews and the Amelikites. The Jews always won until a great battle was to be fought between them. Both sides prepared for the battle.

The two sides fought and the Amelkites defeated Banū Isrāīl. Shamwīl was greatly sad and the Jews grew ever sadder.

The leaders of the Jews sat to discuss the reasons for their defeat and decided it was because they had left the Holy Ark behind and did not take it with them. They used to carry the Ark before them and Allāh would then give them victory.

They decided to take the Ark with them in the next battle. It would give the soldiers courage and they would enter the enemy ranks to fight them. They would defeat their enemies.

The Jews took the Ark out of the place of worship and became courageous. The youth of Banū Isrāīl came out to fight the Amelikites a second time. They had to win because the Ark was with them.

The Jews and Amelikites fought another battle. The battle grew more intense and the Jews became more eager until they were close to victory. The Amelikites started turning back and the Jews thought that they had won.

The Amelikite general saw his army being defeated. He shouted at his them, "O men! The Jews have come with their god to fight you. When they have defeated you, you will become their slaves and they will enter your lands. So return and fight your enemies."

These words lit a fire in the hearts of the Amelikites. They returned and fought like lions. The Jewish youth saw their enemies attacking them so they attacked back. The Amelikite attacked stronger and they split the Jewish army apart. The victory became defeat.

The Amelikites began killing the Jews until they had killed a great number and took even a greater number as prisoners. Some Jews remained who were not killed. They could not fight and fled from the battlefield like mice. They left the Holy Ark behind. The Amelikites took it as booty from their enemy.

One of those who had fled reached Banū Isrāīl in their city. The people saw that his clothing was torn and his head blackened. They asked him, "What happened?"

He shouted, "It is a defeat!"

The men and women in the city screamed until Banū Isrāīl came out to see what had happened. 'Ālī came out and asked, "What happened?"

They made him sit on his chair and then the man said, "The Amelikites have inflicted a great defeat upon us."

'Ālī: What did our armies do?

Man: They are either killed or captured.

‘Ālī: What has happened to my sons?

Man: They have all been killed.

‘Ālī: And the Ark?

Man: We left it and the enemies took it.

Sadness could clearly be seen on ‘Ālī’s face. He pushed the chair back and started breathing with difficulty. He then fell on the earth and died of sadness at what happened to his people and sons. In this way Allāh punished ‘Ālī and his sons, just as Jibrīl υ had told Shamwīl.

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Many years passed after the defeat of Banū Isrāīl and the loss of the Ark, but Shamwīl did not stop calling them to Allāh. He ordered them to repent. One he gathered them in the place of worship and said, “O my people, repent unto Allāh and stop worshipping al-Bulā‘īm and al-‘Ashtārūt. They are stones which can neither benefit nor harm. Worhsip Allāh Who is One on earth and One in the sky. He will help you against your enemies and return the Ark to you.”

They said, “In that case we repent to Allāh and leave the idols. What else shall we do?”

He ordered them to perform □alāh and fast until Allāh became pleased with them. They had to clean themselves of sin. The Jews repented from their sins and worshipped Allāh alone Who has no partner.

The wars had again begun between the Jews and the Amelikites. Sometimes one side won and sometimes the other side won. Now when the Jews turned to Allāh with sincerity, He helped them against their enemies.

The Ark remained in the hands of the Amelikites. They had put it under an idol of theirs. When they arose in the morning they found it on top of the idol. They put it back but the next day the same thing happened. They again found the Ark above the idol.

This continued happening until they realised that this was by the command of Allāh. They took the Ark far away from the idol and took it to another town. Disease spread amongst them. They then took the Ark far away from their lands.

The Jews remained upon the worship of Allāh. Days, months and years passed until Shamwīl υ became an old man. Their seniors and leaders gathered and went to Shamwīl υ and said to him, “O Nabi of Allāh, you have become an old man. We have come to you so that you may ask Allāh to give us a king to rule over us and lead us in battle.”

Shamwīl υ: A king! Allāh will protect you after my death. He will send Ambiyaa amongst you. Allāh is the best protector.”

Leaders: We know that Allāh will never let us be destroyed. Yet we desire a king to lead us that we may gather around him.

Shamwīl υ: A king will enslave you. Your children will be his servants in his palace. He will oppress you until you ask Allāh to free you from him. Allāh will then not listen to you.

Leaders: We shall accept all that.

They always chose the difficult way when Allāh made things easy for them. They were a stubborn and sinful people. They said, “We want a king to unite us and lead us in battle, even if he makes us low and enslaves us.”

Shamwīl υ asked, “If Allāh should command you to go to battle, will you fight?”

They said, “Yes, we shall fight. Why should we not fight in Allāh’s Way when we have been thrown out of our homes and the Amelikites have enslaved our children?”

When Shamwīl υ saw how stubborn they were, he sat and made du‘ā to Allāh. Allāh revealed to him that He had accepted their request. He ordered him to tell then what He revealed to him. Shamwīl υ went to Banū Isrāīl. They were waiting for him to tell them the name of the king whom Allāh had chosen for them. He said, “Allāh has accepted your du‘ā and has appointed a king over you.”

They asked, “Who is he, O Shamwīl?”

He replied, “He is □ālūt [Saul].”

Banū Isrāīl began shouting and rejecting Allāh’s order. He objected against Saul because he was a water-bearer and was poor. He did not have much wealth. They said, “How can he have the kingship over us. We are more entitled to the kingship than him.”

Shamwīl said, "Allāh chose him for you. He has made him great in knowledge and body. He gives kingship to whom so He wishes. Allāh is all-encompassing and all-knowing."

One of them said, "How do we know that Allāh chose him, and it is not you who chose him?"

Shamwīl υ said, "The sign that Allāh chose him is that the Ark will return. In it in calm and peace for your hearts and what has been left by the family of Mūsā and the family of Hārūn. The angels carry it. Verily in that is a sign for you if you are believers."

Banū Isrāīl waited. The Ark then came, with the angels carrying it. When they saw it, their hearts were at peace. They knew that Saul was their new king. They called out, "Long live King Saul! Long live King Saul."

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The Ark returned to Banū Isrāīl and they put it before them in all their battles against the Amelikites. They won. Saul led them from victory to victory.

Shamwīl υ told Saul Allāh's commands on the war, or justice between people. Saul used to obey Shamwīl υ. Allāh's law for the Banū Isrāīl was that when they won they had to put down the booty until a white fire came from the sky and burned it. If Allāh was angry the booty remained as is.

Allāh ordered Shamwīl to go to Saul. He went and said, "Allāh commands you to go to the Amelikites and to wage war against them. You will be victorious. When you win, burn their houses and slaughter their men. Do not leave any cattle or camel unslaughtered."

Saul knew that he had become king by Allāh's command and that he had to obey Him. He took the army of Banū Isrāīl to the city of the Amelikites. The battle began and the Jews won until they even captured their king, Ajāj.

The cities of the Amelikites were filled with cattle, camels and sheep. The army of Banū Isrāīl chose the thin animals and slaughtered them. They did not slaughter the fat animals. Instead, they took them home with them. They also made the king prisoner and did not kill him.

The army of Banū Isrāīl returned with Saul to Shamwīl υ. Shamwīl υ stood in anger and said, “Why did you not obey Allāh’s order? I see camels, horses and sheep.”

Saul said, “I shall soon slaughter them in the place of worship.”

However, it would have been better to obey Allāh than to slaughter in the place of worship. Saul then said, “I repent to Allāh.”

Shamwīl υ said, “And kill Ajāj. O Saul, you have become a sinner. You were a humble water-bearer until Allāh chose you as king. You have become proud and disobeyed Allāh’s order.”

He wanted to go away, but Saul grabbed his clothing and it tore. Shamwīl υ said, “May Allāh tear your kingship just as you tore my clothing.”

Saul sought Shamwīl’s υ help and said, “By Allāh, you must help me to repent that Allāh may forgive me. Make du‘ā that He accept my repentance and regret at what I did.” He then wept.

Shamwīl υ went back to Saul and prostrated with him. He asked Allāh to forgive Saul’s sin. However, Saul remained sad at Shamwīl’s υ words, “May Allāh tear your kingship…”

He worried that if his lost the kingdom he would again become poor after having lived in luxury in the palace with people serving him. He would again have to carry water and be a water-bearer. He remained sad and crying until one of his ministers came and said, “O Sire, do not be sad. Verily Allāh’s Nabi made du‘ā for your forgiveness.”

Saul said, “I am sad and afraid that my kingdom will be torn up and I shall be poor. Help me to think of something else. Do something to help your king.”

One of the ministers said, “I know a boy with a beautiful voice. He herds goats but when he reads the Tawrāh, everything around him keeps still, untl even the birds listen to him. The mountains recite Tasbī□ with him when he recites Tasbī□. Hearts become humble. His voice is most sweet, Sire.”

Saul said, “Bring me that boy.”

The guards and servants went to find Dāwūd υ, the goatherd with the sweet voice. They found him and took him to Saul. When Saul saw him his heart was

gladdened and his sadness left him. He saw a white faced boy with a reddish complexion and blue eyes. He said, “Let us hear you reciting Allāh’s Tabī and the Tawrāh.”

Dāwūd υ began reading the Tawrāh. Saul felt peace filling the place. Everything was at peace and his heart felt safe. Dāwūd υ said, “Pure is the Greatest King. Pure is the creator of light. O Rabb, how great is Your Name on earth. O Rabb, how great is your Name in the sky.”

Saul’s heart was touched and he started weeping, his tears flowing. He was no longer sad. Dāwūd υ then left.

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The Amelikites gathered around their new general, Jālūt [Goliath]. He had a massive body. Nobody could match him in battle. They now got ready to fight Banū Isrāīl.

When Saul heard of this he sent his spies to get more news of this. When he was sure of the news he asked Shamwīl υ permission to go fight them. Shamwīl υ gave him permission.

An announcer called out amongst Banū Isrāīl, “Prepare for battle!”

The army got ready. Volunteers came from every place to wage Jihād in Allāh’s Way against the disbelieving Amelikites. The army of Banū Isrāīl reached 80,000 in number, because this was going to be a decisive battle. The Amelikites had gathered a large army to fight Banū Isrāīl.

Saul marched out with his large army to fight Allāh’s enemies. Allāh wished to test the Īmān of the army of Banū Isrāīl. Many of them claimed to be brave, but that was not the truth. They feared the general, Goliath.

Shamwīl υ had ordered Saul not to drink from the Jordan River and those they would pass on the way. Saul announced in his army, “Allāh is testing you with the river. Those who drink from it will have to return and may not fight. He who drinks but one drink with his hand can come with us and fight the enemies.”

As the army of Banū Isrāīl marched, they became very thirsty. The sun was very hot. They became more thirtsy.

They reached the river. When they saw it they went to it and drank except for a few of them. There remained only 313 men of the army who did not drink and obeyed the order of Shamwīl υ and their king. The others returned to Baytul Muqaddas because Saul feared disobeying Allāh, for then he would lose his kingdom.

The remainder of the army crossed the Jordan River with Saul and reached the Amelikite army. When Banū Isrāīl saw the massive Amelikite army, one of them shouted, “We can have no power today over Goliath and his army! Goliath’s big army will defeat us.”

The believers in the army were determined to die in Allāh’s Way and said, “How many a small force defeated a big force with Allāh’s permission? Allāh is with the patient ones.”

They then turned their attention to Allāh and made the following du‘ā, “O our Rabb, send patience upon us, make our feet firm, and help us against the disbelieving people.”

In the old times, a battle would not begin until two men fought a duel with a sword. Then two armies would fight. He was a strong warrior. Just looking at him struck terror in one’s heart. The Jews were terrified as he stood in the middle of the field. He wore a copper helmet upon which the sun glittered like flames, making the Jews even more afraid. They thought that Goliath could defeat them single-handedly without anyone helping him. He shouted, “O Saul! Come and fight me or send another man to fight me. If I kill you the kingdom belongs to me. If you kill me the kingdom belongs to you.”

What could Saul do? His army was terrified. They all pulled back. None was willing to fight Goliath. Saul called out to them and encouraged them, “Who will go and fight Goliath?”

Nobody answered. Goliath laughed. He galloped with his horse to the Jews and they pulled back. Goliath and his army laughed at the cowardice of the Jewish army.

The next day the same thing happened. They all pulled back. How could weak men like them fight a mountain like Goliath? Saul wanted to make his men brave to fight Goliath, so he called out to his army, “Whoever will go and fight him, I shall marry him to my daughter and honour him and his family amongst Banū Isrāīl.”

This promise was indeed a great prize. Any man in Banū Isrāīl would wish for it. He would be the son-in-law of the king and live in the palace. He would have a share in the kingdom and honour amongst all his people.

However, every man in the army knew the strength of Goliath. He knew that he would be killed by Golaith's sword before he could marry the king's daughter. Nobody went to fight him. Goliath mocked them and their fear.

Each day Goliath would go out and challenge the Jews to duel him, but nobody answered him. Forty days passed like that and their hearts remained in fear of his power. He continued mocking them for their fear and shouted at them everyday.

In Baytul Muqaddas, Dāwūd υ, the boy with the sweet voice waited for his brothers to return from the battle. They had gone with Goliath to fight the Amelikites. The wait became long and he decided to take some food to them. He would visit them to make them calm. He went out and crossed the River Jordan to reach there quickly. He had left his goats behind.

When Dāwūd υ reached the battlefield he found the two armies ready for battle. Goliath came out again. This was the first time Dāwūd υ saw him. Goliath called out, "Who will fight me? Who will duel me? O you cowards!"

The Jews went back and not one went forward. Dāwūd υ became greatly angry and his blood boiled. He was angry at his cowardly people. He came out from amongst their ranks like a tornado. He shouted, "I shall fight you, O arrogant one."

Dāwūd's brothers came out and said to him, "Are you mad? That is Goliath! He is much stronger than you."

Dāwūd υ said, "I have with me One Who is stronger than Goliath. Allāh is with me. I am a believer and he is a disbeliever."

His brothers said, "O Dāwūd, go back to your goats. He will soon kill you."

Saul then went to him and said, "O little one, go back to Baytul Muqaddas. He is strong and knows how to fight. You are young and do not know duelling."

Dāwūd υ remained steadfast and said, "Allāh is with me."

Saul saw that Dāwūd υ was determined to fight, so he said, "May Allāh be with you, my boy. Go and fight him."

Saul dressed Dāwūd υ in his clothing. He covered his head with a helmet and his body with armour to protect him from spears and swords. When Dāwūd υ went he found himself heavy. He therefore took the helmet and armour off. He said, "Sire, I know how to use the stone-flinger. Whatever I aim at I hit."

Dāwūd υ went to Goliath. When the giant saw how small he was, he said in his arrogance, "Go back little boy! I am not used to fighting babies."

Dāwūd υ replied in anger, "I shall kill you, O arrogant disbeliever!"

The battlefield went quiet. Dāwūd's υ brothers watched their brother with great worry. The Amelikites watched the leader fight a youth. Dāwūd υ took a stone from his pocket and put it in the catapult. He aimed at his eye and hit it. Goliath fell down and Dāwūd υ ran to him. He sat on his chest and cut off his head. The Amelikites were filled with fear and the Jews rejoiced. The Jews attacked the Amelikites who fled. The Jews were victorious.

In that way Dāwūd υ killed Goliath. In a few years Allāh make him announce Nabuwaat and kingship. Dāwūd υ became a wise Nabi and king.

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Beneficial lessons

1. Fear is only from Allāh.
2. Fulfilling agreements and not betraying trusts are qualities of believers.
3. Allāh is pleased with repentance from sins.
4. However strong a disbeliever may be, the believer is stronger than him because of his Īmān.

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Questions

Place a tick (√) by the right answer and an ex (x) by the wrong answer:

1. Banū Isrāīl never disbelieved after Mūsā υ died and so they did not need more Nabis. (   )
2. The Jews are a brave people. They do not fear anyone. (   )

3. The Jews obey Allāh and His Messnegers. They never disobey what He orders them.

Answer the following:

1. What is the person called whom Allāh sends to call the people to worship Allāh alone?
2. What is the ruler of the people in a kingdom called?
3. What is a man who doe not fear anyone besides Allāh called?
4. A man who fears everything.

What role did the following three men play in this story – Saul, Dāwūd υ and Goliath?

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Answers

X – x – x

Nabi – king – brave – coward

9] Sulaymān, Bilqīs and the Hudhud

One early morning the Hudhud bird went out to seek its provisions. It rose in the sky and then let the winds carry its wings.

Suddenly it realised that it had gone far from Baytul Muqaddas and was near the Kingdom of Saba, which was ruled by a beautiful queen, Bilqīs. The Hudhud was amazed at the size of her throne. Yet he saw something else which saddened him and made him cry. He saw the people of Saba prostrating to the sun. They worshipped it instead of Allāh. The Hudhud was astonished at how astray man could go. They leave the creator of the bounty and worship the created thing.

He decided to return to Baytul Muqaddas and tell his master what he had seen. The people of Saba never knew that something was happening which would change their lives completely.

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The birds came, carried by the wind. The animals stood in rows. The Jinn arranged themselves in straight rows. The leader of the humans arranged his armies in a special place.

They were all waiting for the Nabi-King, Sulayman υ son of Dāwūd υ. He came. When he saw his armies he said to Allāh, "O my Rabb, forgive me and give me a kingdom which none can have after me."

He praised Allāh Who had given him control over humans, Jinn, birds, animals and the wind that he may use them to wage Jihād in Allāh's Way. He would command the birds and they would obey him. He understood their language and speech. He would call the Jinn who had to serve him. Some built palaces for him. Some would dive to the depths of the sea to bring him pearls and other hidden treasures. He would order the winds to carry him from Syria to 'Irāq. He would go there in the morning and return before noon to Baytul Muqaddas.

It was an amazing kingdom which Allāh did not give to anyone after Sulaymān υ.

Sulaymān υ looked at his large army, which consisted of every kind of creation. The sound of the marching of the army was enough to frighten people. It could defeat any other army.

Sulaymān υ used to lead the army. Generals of every species surrounded him. There was the human general, the Jinn general, the eagle general of the birds, the lion who was king of the beasts, and other generals. Suddenly he heard a soft voice saying, "O Ants, enter your homes. Let Sulaymān and his armies not crush you and they do not even realise it."

The voice was an ant's which had seen the army and Sulaymān υ leading them. It called to its sisters that they enter their holes or else the large army which could not see them, would tramp them. Sulāymān υ smiled at her words. He looked to the sky and thanked Allāh for this bounty. He then said, "O my Rabb, make me thank You for the bounties which You have given me and my parents. Make me do good which will please You. Enter me through Your mercy amongst Your pious slaves."

Sulaymān υ waited for the ants to enter their holes. The army then continued marching. Dust rose in the middle of the desert because of the tramping army. The sun grew hotter. Sulaymān υ saw some plants and knew that there must be some water nearby. He ordered the army to stop and they did so. They took out their tents and goods, awaiting the Nabi-King's orders.

Sulaymān υ was looking for the Hudhud. The Hudhud was the guide for water. Allāh had made it that it could see beneath the earth and could dig with its long beak into the sand to find water. He did not find it and said in surprise, "Why do I not see the Hudhud? Is it gone?"

Sulaymān υ ordered the general of the birds, which was the eagle, to come to him immediately. When the eagle came, Sulaymān υ asked, "Where is the Hudhud?"

The eagle said, "Forgive me Sire, for I do not know where he is."

Sulaymān υ became angrier because the Hudhud had not asked permission to go. He said, "I shall punish it severely or I shall slaughter it unless it brings me an acceptable excuse."

He then called the 'Uqāb, a bird similar to the eagle, and said, "Go bring the Hudhud to me now."

Within minutes the Hudhud came. The eagle and 'Uqab saw it and said, "Where were you? Woe unto you! Allāh's Nabi, Sulāymān υ, has promised to either kill, slaughter or punish you."

The Hudhud then went with the eagle to Sulaymān υ. The eagle said, "O Nabi of Allāh, here the Hudhud is present."

Sulaymān υ was angry. He pulled the Hudhud's head and said, "Where were you?"

Hudhud: Give me a chance, O Nabi of Allāh. I learnt that which you do not know.

Sulaymān υ: What did you learn?

Hudhud: I have come from Saba with certain news with no doubt in it.

Sulaymān υ: What news?

Hudhud: I found that a woman rules them. She has a big throne on which she sits. I saw her and her people prostrating to the sun instead of Allāh. They are disbelievers who do not worship Allāh. Instead, they worship something He created.

He was astonished how they could not prostrate to Allāh who created them and the sun, and He is the Rabb of the Magnificent Throne.

Sulaymān υ was amazed at Hudhud's words. He said, "We shall look at this matter. We shall see if you are truthful or a liar"

The Hudhud went to look for water and found it. He returned to Sulaymān υ and saw that he had written a letter. Sulaymān υ tied it to his beak and put a crown on him. He then said, "Take my letter to them, then go far and watch what they do."

The Hudhud flew with the letter to the Kingdom of Saba. He was the ambassador of Allāh's Nabi, sent to call the people to the oneness of Allāh. He flew through the sky without rest until he reached Saba.

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The day had been filled with work and movement and took long to end. At the end of the day, Bilqīs, Queen of Saba, needed to rest and sleep. She left her ministers and went to her room. Before leaving she looked at her throne which she had decorated with diamonds, rubies, gold and silver. She got ready to sleep and threw her body on her bed.

Suddenly she heard a sound in her room and so she got up. She looked around and then saw the Hudhud, which had come through an opening in the room's window.

She was amazed at the bird which wore a crown and carried a letter in its beak. The Hudhud went to her and threw the letter on her bed. It then flew hastily away. She took the letter and saw that it was sealed with a royal seal. She said, "This letter is sealed with a king's seal. He sent it with a bird as messenger. No doubt a king like this has a great kingdom, or he is not a human."

Bilqīs opened the letter and found it to be more amazing than Hudhud. This was the first time in her life that she was so amazed. She decided to gather her ministers and all the important people whom she consulted with. She would then present the matter of the letter to them.

When they came, she said, "O my courtiers, I have received a noble letter. It is from Sulaymān. It says, 'In the Name of Allāh, Most Gracious, Most Merciful. Do not transgress against me. Come in submission to me.' O courtiers, give me your opinion in my affair. I do not decide on a matter until you are witness to it and join me in the matter."

They said, “We are strong and have a great army. We should fight Sulaymān, but the matter is yours to decide. Decide what you will. We shall hear and obey.”

She thought for a while. She closed her eyes and bent her head. She looked at her great throne and stroked it. She then said, “When kings enter a town they corrupt it. They make its honourable people disgraced and that is what they do.”

She saw that war would destroy her kingdom. No doubt Sulaymān who had sent the bird messenger had a big army. She was a woman and did not like blood or war. She said, “I shall send a gift to Sulaymān. I shall wait and see what the messengers I send to him will return with.”

She called her minister and said to him, “I shall send great gifts to Sulaymān. In it will be gold, money, perfumes, slave-girls, a crown with a large pearl and gold and silver bricks. I shall give you a locked box of musk. Before he opens it, ask him what is in it. If he answers you, ask him to pierce a straight hole through the pearl of the crown, so that he can enter a thread through it. Watch him, If this makes him angry, then he is but a king and you need not fear him. If you see him smiling, then know that he is a Nabi and do not speak too much with him. Instead, answer him concisely.”

The minister went with the gifts in a large group. The Hudhud was flying at a distance away to tell Sulaymān υ what he had seen, so that he could prepare for Bilqīs’s representatives.

Sulaymān υ was sitting on his throne. Near him was his pious minister, Ā□if bin Barkhiyā. Sulaymān υ ordered the Jinn to build walls along the road which the Saba representatives would pass on. The bricks and stones of the wall were to be of gold and silver. Some places had to be left empty, with no brick. It was to be equal to the number of bricks the representatives are Bilqīs were bringing. The Jinn did this. Sulaymān υ then held his court, awaiting the people from Saba.

On the way, Bilqīs’s minister saw the wall which Sulaymān υ had ordered the Jinn to build. He saw that it was made of gold and silver. He saw that some places in the wall did not have bricks. He brought the gold and silver he had with him and put them in those empty spaces so that Sulaymān υ should not think that he had stolen the gold and silver. Fear entered his heart.

When he met Sulaymān υ, he saw him smiling. He therefore became a bit calm. He began looking around the palace and saw that it was filled with wonders and treasures. He saw trays of gold filled with sweet smelling musk. He saw other trays of rubies in which a little rosewater had been filled. He saw little birds

flapping their wings and rolling in then musk and then going into the rosewater. They would fly through the palace and fill it with the sweet smell.

The man went in amazement to Sulaymān υ and gave him Bilqīs's letter. He then sat and thought about the palace of this great king. When Sulaymān υ finished reading the letter, he said, "Where is the container which your queen sent with you?"

The minister took it from his pocket and said, "Here it is Sire, but do you know what is inside it?"

Sulaymān υ turned it around and said, "There is a pearl inside and the pearl is hollow."

The minister was amazed. The amount of things which astonished him almost killed him. The Nabi knew everything and owned everything. However, the minister quickly remembered his orders. He said, "Correct, but can you pierce the pearl and enter a thread though it?"

Sulaymān υ took the pearl and said to those around him, "Who will pierce the pearl?"

A small termite came and said, "I shall pierce it, O Nabi of Allāh."

He gave it the pearl. It bit into the pearl the size of a hair and then its body entered the pearl, coming out the other side. Bilqīs's minister was sweating buckets. He was utterly confused. He looked around him and looked again. What was happening around him? Was he in a dream?

The loud voice of Sukaymān υ however, showed that he was not in a dream. He was awake. Sulaymān υ said, "Who will enter the thread into this hole?"

A white worm presented itself and said, "Permit me, O Nabi of Allāh."

It took the thread and entered the pearl and emerged from the other end. Bilqīs's minister was now certain that he was in front a Nabi, not just a king. What he did could only be miracles which Allāh had given him. He quickly gave the rest of the gifts to Sulaymān υ.

Sulaymān υ refused the gifts. A Nabi would not accept the gifts of a disbeliever. He told the minister that he would not accept the gifts unless he stopped worshipping the sun and worshipped Allāh alone. He said, "Do you extend wealth

to me? What Allāh has given me is better than what He gave you. You are most deceived by your gifts. Return to your queen and people. We shall come unto you with an army which you cannot face. We shall expel you from your land in humiliation and you will be disgraced."

The minsters party returned to Saba. He could not believe what he had seen. However, they were realities, not imagination. He went to the queen and told her what greatness, largeness and wonders he had seen. She sucked her lips and then said, "Verily he is a Nabi. We cannot fight him. We shall go to him as believers."

She then ordered the royal escort to get ready to go to Baytul Muqaddas to meet Sulaymān υ.

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As the escort got ready to leave Saba, Bilqīs looked at her throne and passed her hand over it. She ordered that it be put in a safe place. Strong men came and carried it away. Her heart was filled with fear that it may fall or knock the pillars of the palace. They safely put it in a place which only they and the queen knew. The queen locked the gates to the throne. She had made a gate before the gate, before it yet more gates. Each gate had a lock which nobody could open besides her. She took the keys with her and had guards set to protect the throne. She wished them well.

The queen mounted her horse and the announced called out that they were leaving Saba. The awesome party set out, led by the beautiful queen. She was worrying about this Nabi. She was picturing his palace and everything else her minister had described to her.

When she came near Baytul Muqaddas, Sulaymān υ was sitting on his throne in his palace. He heard a great noise outside and asked his army what it was. They said, "It is the escort of Queen Bilqīs. They have come near Baytul Muqaddas."

Sulaymān υ was thinking how he could convince Bilqīs of his Nabuwaat, the power of Allāh and quickly make her believe. He then remembered that the Hudhud had said, "She has a large throne."

It would be a miracle if he could bring the throne from Saba and show it to her here. He said, "Who will bring her throne to me before she can come to me in submission."

One of the Jinn said, "I shall bring it to you before you can stand up from the court session. I am strong and trustworthy."

Sulaymān υ was about to order the Jinnī to fetch the throne from Saba when his minister called out. This believer knew the Greatest Name of Allāh. When one made du‘ā through it, the du‘ā was answered. Whatever is asked for is given. This minister, Ā□if bin Barkhiyā, was a pious scholar. He said< O Nabi of Allāh, I shall bring it to you before you can blink your eye."

Sulaymān υ asked, "Is this true, O Ā□if?"

"Yes, O Nabi of Allāh," he said, "Look to your right."

Sulaymān υ looked to his right. Ā□if then said after a blink of an eye, "O Nabi of Allāh, look at me."

Sulaymān υ looked and saw the throne in front of him. He was amazed at its size. It was as the Hudhud had said, "… a big throne…" He saw that it was decorated with gold, rubies, pearls and emeralds. The throne itself was made of pure gold. Sulaymān υ appreciated Allāh's bounty on him and lowered his head in gratitude. He said, "This is Allāh's from amongst Allāh's favours upon me to test me if I am grateful or not. He who is grateful only benefits himself. He who is ungrateful then my Rabb is rich and generous."

Sulaymān υ wanted to test how clever Bilqīs was. Was she as clever as people said she was? He ordered his army to change the throne slightly and said, "Disguise her throne. We shall see if she is guided or not."

The soldiers started to remove the throne's decorations and added others.

Sulaymān υ went out with his army to a place near the palace. He ordered the Jinn to build a palace for her made out of glass, and to make water flow beneath it. That was to make her believe in Allāh's power and greatness. The building was completed.

Bilqīs arrived and Sulaymān υ welcomed her. He smiled but she was astonished at what was around her. The roads were covered with gold and silver. The walls were decorated with the most expensive jewels. The palace was so amazing that the onlooker could not remove his eyes from it.

Sulaymān υ was humble at what surrounded him and was not arrogant. That was the most amazing thing of all. He took her around his palace. She could not help but stare at the beauty around her. This was a kingdom which only a Nabi could get. Its greatness was from the greatness of Allāh Who is One without partner.

They reached the place where he had left her throne after having changed it a bit. He opened the door and entered. She entered with him and saw the throne. Sulaymān υ asked her, “Is your throne like this?”

How was this possible? She had left the throne under the guard of strong men. The keys to the rooms were with her alone. It had also changed a bit. She answered with great cleverness, “It is as if it is my throne.”

Sulaymān υ said, “O Bilqīs, it is in fact your throne. We brought it from your palace a short while back.”

She was amazed at Allāh’s power and the strength He had given Sulaymān υ. He took her to the glass palace which the Jinn had built for her. When she saw the water she thought that her feet would get wet. She did not realise that she was walking on glass. Sulaymān υ smiled and said, “It is a palace made of glass.”

He only wanted that she believe in Allāh’s power and stop worshipping the sun, which she had learnt from her ancestors. Even if the sun gave heat and light, it is Allāh Who gave the sun its heat and light. The sun and moon are but creations of Allāh, the same Allāh who gave Sulaymān υ all these bounties. She repented and said, “O my Rabb, I have wronged myself. I submit with Sulaymān υ to Allāh, the Rabb of the worlds.”

Sulaymān υ thanked Allāh for guiding the queen and her people through him. Bilqīs stayed to see the amazing sites in the kingsom of Sulaymān υ. The days quickly passed and she returned to her kingdom. Everyone called out, “O our Rabb, we have wronged ourselves. We submit with Sulaymān υ to Allāh, the Rabb of the worlds.”

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Beneficial lessons

1. Allāh gave the Nabis special miracles. For example He gave Sulaymān υ the ability to speak to birds, control the winds and the Jinn served him.
2. One should invite to Allāh at all times and in all ways.
3. Knowledge is necessary for a Nabi, a believer and every creation.
4. One should only believe in Allāh Who has no partner.

Questions

Name the person:

1. The minister of Sulaymān υ.
2. The queen who disbelieved, then accepted Īmān at the hands of Sulaymān υ.
3. The bird who told Sulaymān υ about Saba.

Complete the following:

The miracles of Sulaymān υ included:

1) ________________________________

2) ________________________________

3) _____________________________

Queen Bilqīs lived in the Kingdom of _____ . She had a big _________ . The _____ saw her and told the Nabi of Allāh ____________ υ that they worshipped the _______ instead of Allāh. Sulaymān υ used to call people to _______ in Allāh. He built a palace made of _______ . she thought she was walking in _______ .

Answers:

Ā□if bin Barkhiyā – Bilqīs – Hudhud

He controlled the wind.
He spoke to the birds.
He controlled the Jinn.

Saba – throne – Hudhud – Sulaymān – sun – believe – glass - water

10] The people of the Town

King Antiochus of Antioch ordered his guards to take out three prisoners from his jail, so that he could kill them before the people. He was a tyrant who did not believe in Allāh. He made himself a god besides Allāh. He ordered his nation to worship him and they did so.

The king used to send his spies amongst the people. When they discovered any believer, they took him to the king. He would then kill him. In this way there were no longer any believers left in the town besides three men. The king learned about them and sent his soldiers to arrest them. He sent them to prison so that he could kill them later in front of the people of Antioch.

In this way the people feared the king and there were no other believers left.

The people all came to see this sight. They stood in front of the palace, waiting for the three men to be executed, the last three believers in the town. The king ordered that the first believer be killed and the soldiers killed him. He ordered the second execution and they killed the second believer.

When the third believer was brought his chains opened and he mixed away amongst the people. Thus Allāh saved him from death. He could flee far away from the palace because of being mixed in the large crowd.

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This third man was called, “Shālūm.” He was a pure man who used to worship Allāh with his two friends who had been killed. He was a carpenter who used to work by day and worship and remember Allāh throughout the night. The people knew him to be a man who gave much charity. He used to give the poor from his wealth. He used to look for the needy and feed them. He used to give them from the money he earned, that which help to fulfil their needs.

Yet when the king learned that he was a believer and wanted to kill him, not one person in the town defended him. However, Allāh does not allow those who believe to be destroyed. Allāh defends them.

When Shālūm escaped, the people looked for him around the palace. He had quickly gone to the house of his brother, Miltās, who was hiding his Īmān. He had not gone to the palace because he did not want to see his brother killed before him. He was very sad. While he was sitting like that, he heard loud knocks on the door, and Shālūm calling, “Open … open O Miltās. I am Shālūm. Quickly before they catch me.”

Miltās could not believe what was happening, but quickly opened the door for his brother. Shālūm told him what had happened. He asked him for food and money. He also wanted a horse, so that he could escape from the town and king’s men who were looking for him. Miltās quickly arranged a horse for his brother, and gave him food and money. They separated and he asked Allāh to protect him from every evil.

Shālūm raced with the wind on his horse until he was out of the town. In the meantime, the king’s men came to Miltās’s house. They searched for Shālūm there but did not find him or any trace of him. They decided that he was not there and gave up hope of finding him. They left and went back to the king.

The king was very angry. His face was red like a burning fire. He shouted at those around him, “How could he escape? He is but one man! How could he escape when all the guards stood by him with their weapons?”

The head-guard said, “Sire, none of us know. We stood there and did not see him. We sensed that there was a power there, greater than all of us. It made us too weak to keep him. He was then able to escape.”

It was the power of Allāh which the tyrant did not recognise!

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Shāmūl had fled the city and was tired. He was hungry and thirsty, so he drank then ate. He lay down on the ground to sleep and rest from that tiring journey and from the days spent in the royal prison. He could hardly believe that he had escape death in that amazing way.

Days passed, but Shālūm was too confused to know where to go. The army was still looking for him. The water was finished and he was thirsty. Then his food finished and hunger seized him. The hunger grew worse. He raised his hands to the sky and said, “All praise be to Allāh for what He has given me.”

His hunger and thirst continued until he felt great difficulty. He had no plan and the king’s men were looking for him in every place, including outside the city. He was however confident that Allāh would not let him be destroyed.

Shālūm saw a small cave far away. He walked with difficulty there and fell into a deep sleep.

There were voices in the cave, which woke Shālūm. He did not know if they were the voices of the army looking for him, or other voices. He hid himself so that he could see who they were.

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Three men sat in the cave and were speaking.

□ādiq: Allāh revealed to me that I am his Messneger to this city of Antioch.

Sam‘ān: Is is really do, O □ādiq?

□adūq: Yes, Sam‘ān, it is true. □ādiq is the Messenger of the town, but shall I tell you something even more amazing?

Sam‘ān: Something even more amazing than □ādiq becoming a Messneger, O □adūq?

□adūq: Yes, Allāh has sent me also as a Messenger to this town with my brother □ādiq.

□am‘ān: Then both of you are Messengers to Antioch. To what will you call these people?

□ādiq: We shall call them to worship Allāh alone; to stop worshipping idols; to stop worshipping the evil king, Antoichus.

Ṣadūq: We shall also call them to perform Ṣalāh, give charity to the poor and to have good character.

Sam‘ān: That is important but difficult. The King is a tyrant and the Devil has blinded the people to the truth.

Shālūm then called out from his hiding place, “O brother, not all of them are disbelievers.”

Ṣādiq asked, “Who are you? Why have you come here?”

Shālūm replied, “O Nabi of Allāh, do not be angry. I am a believer from amongst the people of Antioch. I have fled from the punishments and tyranny of the king. I am hungry, thirsty and sick. I bear witness that there is no god but Allāh.”

Thus he was the first to believe from the people of that town. The two Nabi wiped their hands on his head and all the pain he felt left him. Allāh had given them a miracle that they could cure with Allāh’s permission, without using any medicine. The two Nabis decided to enter Antioch, saying that they are doctors.

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Ṣādiq and Ṣaqūq entered Antioch and went to the Miltās. He gave them place to stay where they started curing the sick. The two spread the call of Islām amongst the people, under the cover of curing the sick. The sick person would come without hope of cure. They would then make du‘ā to Allāh for him. They would wipe their hands on him and he would be cured with Allāh’s permission. When the patient thanked them, they would say, “Thank Allāh Who cured you. He is your Rabb and the king’s Rabb. He created all of us. The king is but a creation whom Allāh created. When he gets sick he cannot cure himself unless Allāh cures him.

The news of the two Messenger-doctors spread through the town until the king heard about them. When his spies told him that they were calling to the worship of Allāh alone, he called them to him. They came and stood before him.

King: Prostrate before the god-king!

Nabis: There is no god besides Allāh.

King: There is no god besides me, O doctors.

Nabis: Allāh alone is god. He is □amad [One upon Whom all creation depends]. He does not have children and was not born. There is none like unto Him. You on the other hand are a weak creation.

King: I am god. You will be killed because the people may not worship anyone in Antioch besides me.

Nabis: Allāh is more entitled to be worshipped. Allāh will destroy you if you do not believe.

The king shouted at the soldiers, "Take them to the prison. I do not want to hear them until they are killed."

The people of the town heard what had happened to the Nabis but did not do anything because they disbelieved in Allāh. They loved disbelief and preferred it to Īmān. There is no sin greater than disbelief.

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Allā□ sent revelation to Sam'ān, and he also was a Nabi. Allah ordered him to go to Antioch and invite the people to believe in Allā□. Sam'ān called out, "Good news, O Shālūm! Allāh is sending me as a Nabi to the people of Antioch."

Shālūm replied, "Be on your guard, O brother, for the nature of the people of Antioch is to betray and deceive. You are a Nabi and you insist on fulfilling promises and trust."

Sam'ān entered Antioch under the cover of being a rich man. He was introduced to one of the king's ministers and then to the king himself. He became one of the king's courtiers and friends, without the king knowing the truth about him, that he was one of Allāh's Nabis. In fact, the king could not bear to be separated from Sam'ān. He made him stay in his palace. He used to speak his secrets and intentions to him. He then began speaking to him about □ādiq and □adūq.

Sam'ān said, "Sire, why do you not send for them, so that we can mock them?"

The king ordered the guards to bring the prisoners, expecting to have a night filled with laughter. When the two came, Sam'ān said, "The two of you claim that it is Allāh who cures and you want us to worship Allāh alone, and not the king."

Nabis: Yes, it is Allāh Who created us and provides for us. He is the one Who cures us when we are sick. He will bring us back to life when we die."

Samʻān: Sire, allow me to mock them. We should bring a sick person and ask them to cure him. They will never be able to cure him. You then cure him with you power.

King: How?

The king was in trap and did not know how to escape. He then sent for one his commanders who had become blind. The king was now confused and did not know what to do. The two Nabis then said, “Become seeing and healthy again.”

His sight immediately returned. Samʻān called out, “O king of the lands, believe in Allāh and do not disbelieve in Him. Verily we are Allāh’s Messengers unto you. We call you to worship the One Allāh.”

The king now understood what had been done with him. He ordered that Samʻān be put with the other two in jail. All three would be killed before the nation the next day. Everyone got ready when the announcer declared, “The three messengers will be killed tomorrow in front of the royal palace.”

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A massive crowd gathered outside the king’s palace in Antioch to see the killing of the three Messengers. The Messengers called out, “We are humans like you, but Allāh knows that we are indeed Messengers sent unto you.”

The disbelievers of Antioch said, “We believe that you will bring bad luck. We shall kill you by stoning.”

The Messengers said, “You are a people who increase in their disbelief. You disobeyed Allā□ and His Messengers. Believe in Allāh to save yourselves from entering Hell.”

The disbelievers shouted, “Death to the liars!”

They forgot that some of them were sick and that Allāh had cured them through □ādiq and □adūq. They began stoning them when a voice was heard above the noise saying, “O my people, follow the Messengers. Follow those who neither wish for a reward nor wealth from you. Worship Allāh Who created you. I worship Allāh. Why should I not worship Allāh when He created me and guided me. Worhsip Him and you will enter Jannah on the Day of Resurrection. Do not worship the idols instead of Him, for then you will enter Hell and He will be agry with you. ”

They shouted, “We shall never worship anything besides the idols.”

They then left the Messengers and ganged up against that man who was in fact Shālūm. They killed him as he called out, “I believe in your Rabb, so listen to me.”

The three Messengers used the chance while they were busy with Shālūm to escape. They went far away from the town. The disbelievers beat Shālūm to death. His soul rose to Allāh and Allāh said to him, “Enter Jannah,” and honoured him greatly.

Shālūm said, “If only my people knew how my Rabb has forgiven me and made me from amongst the honoured ones.”

He did not even look at his body on the earth. It was being cut and beaten with sandals. Instead, he was making du‘ā for the guidance and Īmān of his people. Allaa□ knew that they would never believe and so the angels screamed a great scream. The disbelievers could not bear it and they all died. That was their punishment for disbelieving in Allāh and His Messengers.

“It was but a single shout and then they were all silent.” [Yāsīn” 29]

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Beneficial lessons

1. Every Muslim must obey Allāh and His Messengers.
2. One must believe in what the Messenger brings from Allāh.
3. We should sacrifice whatever we own in Allāh’s Way.
4. Allāh’s helps the believers and leaves the disbelievers without help.

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Questions

Match the words in column A with the opposite in column B

A	B
Blind	Good luck
Īmān	Justice
Bad luck	Disbelief

tyranny	Seeing

What is one word for each of the following:

1. A man whom Allāh sends to a people to call them to worship Allāh.
2. An amazing happening which is against normal happenings. Allāh gives it to His Nabis.
3. One upon Whom all creation depends, it is a Name of Allāh.

Choose the right answer from between the brackets:

1. A believer in Allāh who fled from Antioch [Sālūm – Jālūm – Shālūm]
2. This story took place in the town of [Antioch - □im□ - an-Na□āh]
3. The evil kings was [Anticus – Antiochus – Antisinius]

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Answers

A	B
Bad luck	Good luck
tyranny	Justice
Īmān	Disbelief
blind	Seeing

[Messenger – miracle – a□-□amad]

[Shālūm – Antioch – Antiochus]

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11] The Companions of the Cave

Allāh sent His Nabi 'Īsā υ son of Maryam, to call the people to worship Allāh. The awāriyūn – his Companions – believed in him. They knew that he was the Spirit of Allāh and His Word which He had cast unto Maryam.

The awāriyūn then travelled through the earth, calling the people to Allāh and to follow the teachings of 'Īsā υ. Many people accepted until the message reached Byzantium in the old Roman Empire. The evil disbeliever, Dionysius, was Emperor. He harshly punished the believers.

He used to whip them, make them hungry, make them thirsty, and used to throw them as food to the lions, tigers and other wild animals. The believers feared for their lives and hid their Īmān. The Emperor thought that he had destroyed Īmān from the hearts of his people. He forgot that the hearts are in Allāh's Hands. Nobody can read them besides Allāh.

Īmān secretly entered the heart of the minister, Bernus. He kept his Īmān secret or else the Emperor would force him to disbelieve. He was not the only secret believer. There was a goatherd who also believed. He looked after his goats at the edge of the city. It was through him that Allāh guided the minister.

The minister always remembered the day he met the goatherd. He was looking after the goats and had with him his dog which never left him. The goatherd called him to believe in Allāh, saying, "Man has intelligence. How then can he worship that which cannot think, hear or see? How can we make statues and idols of stone which cannot hear, see or speak and then prostrate to them and make then gods

besides Allāh? Allāh created us and the entire universe. We cannot see Him, but we see His bounties on earth. We see His power in His creation. He is the creator of the skies with its stars, sun and moon which appear and disappear at set times. He is the creator of man, there is no god but He.”

The goatherd’s words were the keys which opened the minister’s heart to Īmān. Thus the rich minister accepted Īmān at the hands of the poor goatherd.

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Dionysius and his supporters lived in the city Ephesus. The believers in the city hid their Īmān. There was in the city a handsome, rich youth who hid his Īmān. His name was Īmāyilkhā. His father was a supporter of the king but Allāh guided him to Īmān. He invited other youth of Ephesus and Dīmawus and Mar□ūs accepted Īmān. These two brought Ya□ūnas and Kashū□ūs to Īmān. The last of these seven who hid their Īmān was Mi□sīmīlanīnā. They believed and Allāh according to the religion of ‘Īsā υ. They used to gather at night at the goatherd’s house. He would know that they were coming when his dog started barking. It used to stand guard at the door.

One night all seven met at the house. They now knew each other and did not hide their Īmān from each other. The declaration of Allāh’s oneness had united them.

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The Emperor wanted to terrify those believers who were hiding their Īmān from him. He gathered the people of Ephesus on a festival day of theirs and brought a believer out of his jail. He put him in a sports arena and set a hungry lion on him. After the poor believer was killed, the tyrant shouted, “This is the punishment for whoever believes in Allāh. He will be the food for a hungry lion.”

All the people were afraid of the evil of the Emperor. They said that they would not believe in Allāh, but would worship the idols. Dionysius knew about the seven believers. When they saw the believer eaten by the lion, they decided to flee from Ephesus, the tyrant’s city.

The goatherd took some food with him and Ya□ūnas took some silver coind with him. The coins were struck with the image of the Emperor Dionysius, as was the custom of the kings at the time.

When the goatherd went, his loyal dog followed him. It would never separate from him. They went to a cave outside Ehpesus. They believers entered the cave and the dog stayed at the entrance. A dog is dirty and cannot live in the same place as

believers, because angels do not enter a place where there is a dog. However, there is no harm if the dog stays at the door, and keeps guard.

The goatherd began to ask Allāh, "O our Rabb, grant us from Your mercy and guide us in our affair."

Bernus said, "Our people have taken idols as gods besides Allāh. They have no basis for that. They have indeed lied against Allāh. Separate from them in this cave. Allāh will have mercy on you and will make a means of living for you."

The seven youth believed in Allāh and the small cave was more spacious for them than a palace. They were free from disbelief and the disbelievers. They turned their attention to Allāh. He increased them in guidance and Īmān.

The bodies of the believers became very tired. Their eyes were heavy. They gave themselves up to sleep, to rest from their journey of fleeing from Ephesus.

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It is a habit of humans to sleep. Allāh made it a sign of His power. It gives rest after tiredness. People are used to sleeping at night and awaking in the morning. If someone sleeps too much, people mock him and call him, "sleepyhead." What then would you say about 309 years. This is the time the seven youths slept. Allāh wished to teach the people a new lesson. Allāh is able to give death to all people and then bring them alive, as He will do on the Day of Qiyāmah. Allāh thus made the seven His signs of his power that He could bring back life and bodies after death.

The cave entrance faced north – the opposite of the Qiblah[11] The sun would rise to the right of the cave and not harm the youths. They benefited from the sun's light and were protected from its heat. It did not burn their bodies or clothing. They benefited from the sun while sleeping.

The sight of the youths was a terrifying one. They slept with their eyes open and would turn right and left. The earth did not rot their bodies and clothing as it usually does with the dead. The dog was at the cave entrance, lying on its back and its front legs were stretched out, as dog do when they sleep.

If someone had to see this sight, he would flee with his heart filled with fear.

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[11] South-east

The youths awoke after 309 years. This was Allāh’s plan. Their bodies were heavy with sleep. Allāh had closed their ears to keep them sleeping. He now made them hear and they awoke. One of them asked, “How long did we sleep?”

Another one of them who did not imagine that they had slept for so long, said, “We must have slept for a day or for a part of a day.”

A third one said, “Your Rabb knows best how long you stayed. Send one of you with this silver to the city and let him look for the purest food. Let him bring unto you the provisions with great care so that nobody will find out about you.”

Another said, “If they discover where we are they will either stone us or force us to join their religion. You will never be successful if you return to disbelief after Īmān.”

One of them went with the silver coins to the city. He did not know that 309 years had passed. He was confused at what he saw. The city was not the Ephesus he knew. The houses were in different places and there were no idols at the gates. There were no statues of the Emperor Dionysius even. Did everything change in a single day and night?

Most confusing was the strange way people were looking at him. He feared for his life. He thought that Dionysius was still alive and that his spies would see him. He quickly went to a shop and took out his silver. The shopkeeper looked at it and said, “What is this strange money? Who are you? Whose image is this?”

The youth replied, “It is the Emperor Dionysius.”

The shopkeeper said, “You must be mad. Dionysius died three centuries ago. May Allāh’s curse be on that disbeliever.”

The youth was confused. It was as if the blood had stopped flowing in his veins. He said, “Three centuries … Allāh’s curse … Dionysius died … disbeliever!”

The people surrounded him and took him to the palace. The Emperor asked him his story and he told him how he and his six friends had fled from the Emperor Dionysius. The new Emperor was amazed. He said, “I believe Allā□ has power over everything. He made the seven of you and your dog sleep for three centuries and then brought you back. How powerful is Allāh!”

The youth asked, “You believe in Allāh?”

The Emperor told him that Doinysius had died and that they all believed in the message of ‘Īsā υ. They then asked him to take them to the cave. He took them there.

A large crowd came with to see this strange sight. The youth asked the Emperor to let him go first, or else his friends would think that it was Dionysius coming and would flee.

He went to them and told them what had happened. They began to cry. Allāh increased their Īmān even more. They then gave themselves up to sleep a second time, but this time it was the great sleep from which one only awakes on the Day of Resurrection. They had died this time.

The people of the city saw this amazing miracle of the Creator. They built a Masjid over their bodies. This was a mistake. Allāh has prohibited the making of graves into Masājid praying in them. This story remains alive in the hearts of all believers.

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Beneficial lessons

1. We should turn to Allāh and make du‘ā to Him in all circumstances.
2. Īmān makes people equal. There is no difference between rich and poor.
3. Allāh has complete power over the creation, life and death. He will resurrect the people on the Day of Resurrection.
4. One should not perform alāh in graveyards.

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Questions

Answer the following:

1. In what direction was the Qiblah from Ephesus?
2. What is the sound a dog makes called?
3. What is a hollow place in the mountains called where one can sleep and live?

Answers

1. South-east
2. barking
3. cave

12] Humans and the Devil

Three brothers had to go on a business journey. They decided to ask Bar□ī□ā the monk to look after their sister while they were gone. Nobody else in the town could be trusted with a young girl of marriageable besides Bar□ī□ā. He was a monk of Banū Isrāīl, known for his worship, goodness and piety.

The three went to him and explained the problem to him. He refused because he was busy with worship and did not have time to look after their sister. She would keep him away from his worship.

Something the brothers did not know about Bar□ī□ā was that he was proud and his Īmān was actually weak. That was because he was arrogant about his Īmān. He thought that the Devil had no power over him. He fogot that pride was the key to opening the heart to the Devil and was the first step to making one low.

The Devil whispered to Bar□ī□ā, "It is a good deed for these poor people. Agree to their request. You can remain in your □alāh, far from her."

The proud monk agreed, as per the instructions of the Devil. He asked the brothers to build a hut for her near his monastery. In that way he would not see her, and she would not see him. The brothers agreed. In this way he put the first nail in his coffin without knowing it.

Bar□ī□ā would take food everyday for the girl, but would leave in a place halfway between his monastery and her hut. He would then leave. She would then come and take her food. This went on everyday.

The Devil has a method in his planning. It does not change. He opens door for good, to open the doors of evil. He went invisibly to the monk and whispered to him, “The poor girl! You throw her food in the road and go back as if she is a dog or a cat. It might even be that someone else takes the food and she spends the night hungry without you even knowing it.”

Bar□ī□ā became so worried about the girl that he could not pray his □alāh and worship that night. He decided that he would leave the food at the door of the hut and go away. She would not see him and he would not see her.

In the morning he went and left the food at the hut’s door. He knocked on the door and then went back to his monastery to worship Allāh. The Devil continued to whisper to him. He was planning something else. The monk started to imagine how the girl looked. He pictured her as young and beautiful. He had stayed away from people for a long time in order to worship Allāh.

He quickly sought forgiveness and went back to his worship. However, it was with a different heart. The girl had a place in his heart without him even having seen her.

The next day he went and put the food at the hut’s door. He then went back to his □alāh and worship. Something however, disturbed him. He began to worry that if the girl was sick she would not be able to fetch the food. She might even need a doctor or medicine. He decided that he would put the food down and then watch from afar and see if she tales the food. His heart would then be at ease.

He did not realize that this was from whisperings of the Devil who had overpowered him.

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“How absolutely beautiful! She is even more beautiful than I had imagined,” said Bar□ī□ā when he saw her for the first time. His heart was now firmly attached to her. He returned to the monastery but could think of nothing besides her. Wherever he went he saw her face. Whenever he wanted to start worshipping, she appeared in his eyes and heart.

This was the working of the Devil and Bar□ī□ā accepted it. Had he sought Allāh’s help and said, “I seek Allāh’s protection against the accursed Devil,” Allāh would have helped him and thrown his devil far away from him. Instead, Bar□ī□ā accepted every word his devil whispered to him. He whispered, “You are a worshipper. You have stopped yourself from the pleasures of the world. How will

it harm you if you make a mistake and then repent to Allāh after that? Allāh will surely forgive you, O Bar□ī□ā."

Bar□ī□ā tried to stop these thoughts, but kept thinking about the beautiful girl of the hut whom he had seen. He kept thinking about her until the night had passed and he had not performed □alāh. He then decided that he would speak to her.

The next day he knocked on her door. When her face appeared his face turned red, his saliva flowed and he was confused. He said, "I have come to ask you your condition, are you well?"

She replied, Yes, sir, I am well. Would you like to come inside for a while?"

Bar□ī□ā was shy and said, "No, I only asked to see how you are."

He left, drowned in his thoughts. Because he was alone, there was nobody to help him in obeying Allāh. The Devil controlled him. The Devil is a wolf of man. He catches one person, more easily than two or three who are together. May Allāh save us from the accursed Devil.

The Devil made him see her in his dreams and made him hear her voice in his ears. Her form, her face, never left his eyes. He got up from his sleep, wanting to speak to her again.

Bar□ī□ā opened his heart and mind to the Devil. He went, and this time he entered the hut. He spoke to her and she spoke to him. He liked her and she liked him. Eventually they committed the shameful act which resulted in her carrying his child in her belly from the □arām act.

Bar□ī□ā disobeyed his Rabb in the same place where he had worshipped Him. How strange!

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The Devil found Bar□ī□ā an easy horse to ride. After the girl gave birth to their son, he whispered to the monk, "When the brothers return and see what you did with the girl, they will kill you."

The stupid worshipper thought about this until the Devil gave him a plan. He killed the baby so that nobody could suspect what he had done. When he returned to his monastery the Devil spoke to him again, "What if the girl tells her family what had happened? She is sad because you killed her baby."

Bar□ī□ā thought about the matter and thougt again. Eventually he gave in to the Devil and said to himself, “He who kills once can kill a thousand times. I shall kill her as well.”

He asked her to come out. She came and he slaughtered her. He then buried her near her baby. He went back to his monastery, and tried to repent to Allāh. Yet he had done that which the Devil himself does not do.

The brothers returned and went to the monastery. Bar□ī□ā was pretending to worship. They asked him about their sister and he said, “She died and I buried her.”

He then showed them her grave. That was a lie. The truth was murder and the shameful act.

The Devil came again, but this time he went to the brothers in their sleep. He came in the form of a traveler. He greeted them and said, “Barī□ā buried your sister after slaughtering her and her baby whom he fathered with the shameful act.”

He then pointed at her grave. The three brothers awoke. All three had seen the same dream. They decided to go to her grave. They opened it and saw their sister was slaughtered and she had a baby with her. They took Bar□ī□ā to the ruler of the land to decide his case. He ordered that he be imprisoned until his execution for what he had done. The worshipper was jailed.

In the morning the place of execution was prepared. Bar□ī□ā sat and waited for his death. The Devil them came. He was very happy and jovial.

Devil: Do you know who I am?

Bar□ī□ā: No.

Devil: I am your devil who led you astray. I led you to the shameful deed and to murder. I guided the brothers to go to the grave. Now obey me and I shall save you from being killed.

Bar□ī□ā: What should I do?

Devil: Prostrate to me.

Instead of repenting to his Rabb, the idiot Bar□ī□ā prostrated to his devil. He died while prostrating to him. He became of the people of Hell. The devil called out, “I am free of you. I fear Allāh the Rabb of all the worlds.”

The Devil never feared Allāh a day in his life. He was merely mocking the idiot.

“Like the Devil who said to man, ‘Disbelieve.’ Then when he disbelieved he said, ‘I am free of you. I fear Allāh the Rabb of all the worlds. The result for both of them was that they will be in the Fire forever. That is the punishment for those who do wrong.”

[al-□ashr:16-7]

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Beneficial lessons

1. The Devil is a clear enemy of mankind.
2. Seeking Allāh’s protection against the Devil keeps the Devil far.
3. Pride is a quality of the Devil. It is not the quality of a believer.
4. One should turn unto Allāh and repent from every sin.

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Questions

Relate this story in ten lines.

Give a single word for each of the following:

1. A man who separates himself from people to worship Allāh alone.
2. The place where monks stay.
3. A bad quality of the devil
4. How the Devil speaks to people without them seeing him.

Complete the following:

The three brothers went to ______ the monk at his ________. They asked him to ___________ their sister while they traveled. The _______ whispered to him. He committed the ________ act with her and then _________ and her and her baby. He asked him to ________ to him. He died and entered ______ . The devil then said, “I am ________ of you. I _______ Allāh, the __________ of all the worlds.

Answers

Monk – monastery – pride - whisper

Bar□ī□ā – monastery – look after – devil – shameful – killed – prostrate – Hell – free – fear – Rabb

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13] The people of the garden

The sun rose from a cloudless east to announce a new morning. All felt the pleasant breeze blowing. The believers saw in all this the power of Allāh.

There is the sun shooting its golden flames after having spent the night in another place. The sky was clear, as if it was boasting of it cloudless blue. The birds filled the garden of the pious old man, ‘Abdullāh, with their songs.

The garden was filled with every type of fruit which decorated the trees. The garden was like a paradise on earth.

The people of □arwān[12] called it, “al-Jannah.” It was truly like a paradise. The pious old man had made much effort in planting the garden and its trees. He cared for it until it gave fruits at all times.

The man was but a believer who knew Allāh’s rights to his wealth and fruit. At every harvest he paid the Zakāh[13] from the fruits of the garden.

The garden was blessed and gave a double harvest with the permission of its Rabb. The poor of the city ate from its fruits and could walk happily in it. They lived in happiness in the pious man’s garden. As for him, he lived happy with the pure and large provision Allā□ had given him.

The old man had no problem in his life, except for his many sons. They opposed him in regards the Zakāh and his charity to the poor. He however hoped that Allāh would guide them.

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[12] A city in Yemen in the area of □an‘ā

[13] Zakāh on crops is of two categories: If the farmer has to irrigate it then he pays one-twentieth. If it is irrigated by rain then it is a tenth.

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‘Abdullāh was out of the house and his three sons came together. It was clear that they were angry at their father for giving the Zakā□ to the poor.

The eldest son said, “What is our father doing? He is giving out Zakāh!”

The youngest said, “Yes, he is giving it away and forgets that we could be the richest people in all □arwān if we sold these fruits which he throws away to these poor people.”

The middle son said, “That is Allāh’s right to the crop.”

The youngest said, “Has Allāh ordered that we waste our wealth and give it to whoever claims to be poor?”

The eldest said, “Or has Allāh ordered that we be forgotten from the fruits?”

The middle son said, “No, but it is Allāh Who made the crops grow. We do nothing except plant the seeds and water them. It is Allāh Who orders the seeds to become plants, and the plants to become trees. Then the trees give fruit by the command of Allāh as well.”

The youngest said, “These are words which neither benefit nor harm, It is we who plant the seeds, water them and protect them from all disaster.”

The middle son said, “Rather it is Allāh Who protects it from all disasters – from fire which might come and burn it, from floods which might wipe it away and from every other disaster which we might not even be able to see or protect the crops from. That which our father takes out is but part of Allāh’s right. Were Allāh to demand His full right then there would remain nothing for us.”

The eldest said, “Okay, we accept that Allāh has a right, but did Allāh order our father to give it to the poor?”

“Yes,” said the middle son, “Allāh gave us wealth and fruit and trustees over them. He made others poor. The rich must give some of his wealth to the poor so that he may live. If we do not give the poor, then from where will he and his family live?

The eldest said, “Let him work and eat from his earnings.”

The middle son said, “Some of them work, but Alllāh Who is the Provider has given more to some of us and little to others, so that He may test us and distinguish he who fulfills His right and He who does not.”

The youngest said, “You are just like our father. It is clear that the sickness runs in the family.”

The middle son exclaimed, “Zakāh is a sickness? There is no ability to avoid evil and no power to do good except through Allāh. May Allāh guide you, my noble brothers.”

The three separated. The middle son went to his father. The other two went far away from their father, to spend another night in anger against their father and brother.

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A poor man came to ‘Abdullāh’s garden to ask for fruit for his sick child who did not have anything to eat. The old man fetched some of the fruit to give the poor man and also gave him some money as charity. The poor man called out, “May Allāh bless you in your wealth and garden. May He bless you, O good man!”

The old man looked at his sons and said, “O my sons, it is through du‘ās like this that Allāh blesses our garden and fruits.”

His eldest son however bit his lips in anger and said, “Rather it is poor men like this one because of whom we shall not have a single fruit or silver coin left to live on.”

The old man became angry and said, “May Allāh never bless you and your brothers as long as you remain in this state of anger.”

The middle son tried to calm their father and said, “O Father, my brother did not mean anything. He meant that you already paid the Zakāh of the fruit and money, so there was no need to give more fruit and money as Zakāh.”

The old man said, “Verily charity extinguishes Allāh’s anger and raises the ranks of the believers in Jannah. Allāh gives the reward of 100 good deeds for giving a grain in charity, If we give seven grains, Allāh gives for each 100 grains, that is 700. Then each good deed is rewarded seven times. Beyond that, Allāh may increase to whom He wills. Allāh’s bounties are great.”

The middle son said, “What other rewards are there for charity, O Father?”

He replied, “Allāh gives such a reward which he does not give anyone else. On the Day of Resurrection the sun will be near the people’s heads. They will need shade and water due to the intense thirst they will be feeling. They will find no shade besides the shade of Allāh’s Throne. Amongst the seven groups of people Allāh will allow to stand in the Throne’s shade will be the man who gives such secret charity that his left hand does not know what his right hand gave.”

The youngest son mocked him, saying, “but in this world we need money, not rewards.”

The middle son replied, “We shall need the rewards in the Hereafter. The Hereafter is better and everlasting. When you stand in front of Allāh, no wealth will help you, because it will be destroyed upon your death.”

‘Abdullāh said, “Allāh will teach a great lesson and painfully punish the one who does not pay his Zakā□. The one who refused to pay Zakāh will be held in cage of fire on the Day of Resurrection. He will be held until Allāh has completed the judgment of all creation, from Ādam υ until the last person to have died. Then only will Allāh look at his case. His wealth will be a circle of fire around his neck. It will burn his treasures of gold and silver. It will brand his forehead, sides and back.”

The eldest brother said, without his father hearing, “I shall repent before I die and Allāh will forgive me. I shall enjoy wealth in this world, and Jannah in the next.”

His father might not have heard, but Allāh hears everything. No sound is hidden from Him, because He is the All-Seeing and All-Hearing. Allāh does not accept the repentance of one who continues sinning until he dies. He forgot that Allāh made repentance for those who wish to repent, not those who wish to sin.

They then separated when the time for □alāh came. ‘Abdullāh prostrated and said, “O Allāh! Guide my sons!”

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‘Abdullāh was lying on his bed. He was sick and would die soon afterwards. He said, “I instruct you to be good to the poor and do not forget Allāh’s right to Zakāh from your garden.”

Allāh made it that the pious owner of the garden died a short while before harvest time. The three brothers buried him and cried. They were sad at his loss. They then went to sleep.

In the morning they went to the garden and prepared for the harvest time, which would soon arrive. They prepared the garden for the harvest, happy at the many fruits which would come. The fruit hung on the trees like stars in the sky, or lamps decorating the trees. It was a bountiful harvest, a great provision. They looked at the garden and wished that their father was alive to join them in this great number of fruits.

They went back home and began talking.
Eldest brother: Why should we give our wealth to the poor?"

Middle brother: It is Allāh's right. He commanded us to do so, as did our father before he died."

Youngest brother: Our father was stupid. He gave our money and fruit to the poor. If we sell the fruit we shall become the richest of the rich and have much wealth.

Middle: You call our father names and say he was stupid and go further and refuse to pay Zakāh?

Eldest: Do not swear our father. That was wrong of you. Nevertheless you are right when you say that we shall not give the poor anything this year.

Middle: How? How can refuse an order of Allāh? Have you forgotten everything which has been said in this matter?

Youngest: He is the eldest. Listen to what he says and obey his command, or else we shall deprive you also from the fruits.

Eldest: Dear brother, it is our wealth. Our father – may Allāh have mercy on him – had already paid the Zakāh of years to come. We shall keep this wealth for this year alone. After this year we shall pay from it again, every year.

Middle: Do not do that my brother. He who refuses Zakāh once, will do so a thousand times.

Youngest: Zakāh … Allāh's rights … the poor … leave this! If you stop interfering with us, we shall become rich. We shall keep our wealth and fruit. What the poor got before is enough for them.

Eldest: You have thought wrong.

Youngest: How is that?

Eldest: We shall begin the harvest at night and complete it before the morning. When the poor come in the morning they will find nothing. They will have to leave without any fruit. Then we can do as we please.

Middle: Dear brother, fear Allāh! Why do you not recite Allāh's Tasbī□ and thank Him for what He has given you. Seek forgiveness for this.

Youngest: Of course I shall seek forgiveness … but after the harvest.

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The night cast its dark blanket on the earth. It was so dark that people could not see each other. The three brothers came out of ‘Abdullāh's house. They kept quiet so that the poor could not hear them. On the other hand, their father used to call the poor and tell them when he was harvesting.

Because they feared that the middle brother would give their secret away, they made him swear in Allāh's Name that he would not let the poor enter that day. They knew that that brother would keep his promise and obey them. They set out on their purpose. Each one was hoping for great wealth in his treasury after selling the fruit. They would then use the money to buy and sell more goods. Their wealth would increase and increase until it became a mountain. They instead of this one garden they would have a thousand and the people would be their slaves.

They walked in their dreams until they reached the garden. It was so dark that they could not see their hands if they took them out. The eldest called out, "What is this darkness? I cannot see the garden's gate."

The youngest said, "We are lost. We must have missed the way."

The middle one said, "Rather, we have been deprived. Allāh has deprived us of the fruits of the garden. Do you not see that in the place of the garden there is a burnt land? Allāh has punished us. He burned the garden which our father worked so hard on for our sakes. You refused to pay its Zakāh. Did I not tell you to recite Allāh's Tasbī□ and to thank Him?"

The two brothers now realized the sin they had committed. They said, "Pure is our Rabb. Verily we were wrongdoers."

They started rebuking themselves, "Woe unto us. We were indeed transgressors and wrongdoers. Perhaps Allāh will give us a garden better than this. We repent unto Allāh. We have hope in our Rabb."

They regretted when in was too late. They confessed their sin after the punishment. Had they only paid the Zakāh as Allāh ordered them to.”

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Beneficial lessons

1. Zakāh is the poor people’s right which Allāh has ordered us to pay.
2. Allāh greatly rewards Zakāh and charity.
3. The punished of the one refusing to pay Zakāh is great. It will be most painful on the Day of Resurrection.
4. It is better to repent from a sin than to continue on it.
5. Allāh is the provider. He made some rich and others poor.
6. Zakāh on crops is either a twentieth or a tenth.

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Questions

1. Why was ‘Abdullāh’s garden called, “al-Jannah”?
2. Answer with a single word:
- This story took place in the city of ________ in Yemen.
- The most intelligent of the brothers was the ___________ one.
- Allāh’s right in one’s wealth is called _____________ .
3. The rewards of one who pays Zakāh includes:
- _______________
- _______________
- _______________
4. The punishment of one who refuses to pay Zakā□ includes:
- ________________
- ________________
- ________________
5. Mention one thing which proves Allāh’s power, as you understood from this story.
6. What did you learn from this story?

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Answers

1. Find this answer on your own.
2. □arwān – middle – Zakāh
3. Allāh is pleased with him – He rewards him 100 times for each good deed. – Allāh's anger is removed
4. He will enter Hell and Allāh will be angry with him – he will be held in cage of fire on the Day of Resurrection – his side, back and forehead will be branded with the treasure he used to hoard
5. Allāh's power to grow plants – His power to make trees from seeds – His power to provide for His slaves – His protection of tress and fruit from disaster.

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14] The people of the trenches

The king and his old magician were talking in the royal palace. The magician was feeling his life was coming to an end and expected death to come at any moment. The king said, “What should then do, O magician of the kingdom? I can do nothing without you. The people worship me in this land because of your magic.”

The magician replied, “Sire, I am at the end of my life and my health is failing. I suggest that you choose for me a young boy. I shall teach him magic. When I die my magic will not die and the people will remain your slaves.”

The king agreed and ordered his men to choose the cleverest boy in the kingdom to be the new magician. They chose ‘Abdullāh bin at-Tāmir, the cleverest boy in the city.

On the first day ‘Abdullāh went to the magician with great joy. He had received many presents. He got new clothing; much money; and he was going to be the new magician to the god-king whom the people feared. He was going to become the most famous man in the entire kingdom. He would be the richest man after the king himself. Whatever he wished for he would get. The lessons in magic then began.

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The road from ‘Abdullāh’s house to the magician’s house was a long one. Sometimes he had to sit and rest because of the tiring walk. ‘Abdullāh would pass by a small cave on the way. From it emerged the voice of an old man who used to say, “O Ever-living! O Maintainer of all! O Creator of the earth and sky!”

The young ‘Abdullāh was not brave enough to enter the cave. He feared the old man. However, his words remained in his ears, “O Ever-living! O Maintainer of all!”

‘Abdullāh reached the magician and the magic lessons began. However, ‘Abdullā□ did not pay attention.

Magician: What is wrong with you, O young magician?

‘Abdullāh: O master, today I heard such words which distract me from everything else.

Magician: What are they?

‘Abdullāh: Who is the “Ever-living and Maintainer of all?” Who is the “Creator of the earth and sky?”

The magician became angry. His face turned red and he said, “Beware of ever saying those words again! We are all the king’s slaves. You will be the magician of the god-king. Learn the magic and all the people will be your servants. You will become the richest man not only in the kingdom, but in the world.”

‘Abdullāh kept quiet. He began to learn the magic again, but he began to think that it was only thoughts and tricks. It was a small deception with no reality. The old man’s voice continued in his ears, O Ever-living! O Maintainer of all!”

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An egg was hidden in ‘Abdullāh’s sleeve or pocket and he would take it out from the other sleeve. He would make a fire appear and then disappear. The useless books of magic were filled with such tricks. ‘Abdullāh realized that he was but one of the king’s servants, nothing more. He realized that the king was but a weak human. He could not benefit or harm anyone. He needed food when he got hungry; and water when he got thirsty; and medicine when he got sick. What a great deception the people of the kingdom lived in.

‘Abdullāh was on his way to the magician when he heard the voice again, “O Ever-living!”

He decided to enter the cave. He entered and saw the old man lifting his hands and making du‘ā, “O my Master! O Ever-living! O Maintainer of all! O Rabb of the earth and skies! You are Allāh besides whom there is no god. You alone are Rabb. Most Holy and High! Your Throne is above the heavens, O Most Merciful. Forgive me and have mercy upon me.”

The blood rose to ‘Abdullāh’s cheeks like scattered pearls. Before he realized it, his tongue uttered, “I believe in the Ever-living, the Maintainer of all.”

Old man: Who is this boy?

‘Abdullāh: I am ‘Abdullāh bin at-Tāmir, the junior magician of the king.

Old man: How did you come here?

‘Abdullāh: I heard you calling your god, “O Ever-living! O Maintainer of all” I liked these words.

Old man: Dear boy, Allāh is my creator and your creator. He is the creator of the king who falsely claims to be god besides Allā□.

‘Abdullāh: Allāh … what a great god He must be, I heard your words. Show me how I must worship him.

The old man showed him how to worship and praise his Rabb. The boy cried. Yet in his believing in Allāh he became a man, greater than the adults who disbelieve in Allā□.

Old man: O ‘Abdullāh, do not tell the people about me. Hide your Īmān υ from the people. If the king finds out he will kill both of us. Īmān will disappear from this land.

‘Abdullā□: I shall do as you who have guided me to the One Allāh says.

He then left.

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‘Abdullāh now no longer thought of the important thing in his life was magic which the magician taught him as important. He knew it to be false and that the magician was a liar. Its falsehood would soon be exposed to the people, even children and the poor like him.

The most important thing in his life, since believing in Allāh, was to go to the cave and listen to the old man praising Allāh. He learnt from him how to praise Him at night, to gain closeness to Him.

‘Abdullāh would thus be delayed at the monk. When he went to the magician, he would hit him because he was late. Then when he went home, his family would hit him for being late. The boy was finding this difficult.

He spoke to the old man about this. The old man said, “When the magician asks you why you are late, tell him that your family kept you behind. When your family questions you, tell them that the magician kept you behind.”

Because the road was long, the magician believed him and did not question his family. In the same way his family believed him and did not question the magician. Thus ‘Abdullāh was saved from the punishments of the magician and his family.

One day as ‘Abdullā□ was going along the road he saw a large crowd. He saw that there was a big beast which was blocking the road. Nobody could pass it or cross the road. ‘Abdullāh picked up a pebble from the ground and said, “Today I shall see if the monk’s way or the magician’s is more beloved unto Allāh … O Allāh, if the monk’s way is more beloved unto you than the magician’s way then remove this beast from the road.”

He threw the pebble and the beast went away. ‘Abdullāh went to the monk, his heart filled with Īmān. He told him what had happened. The monk said, “Dear son, today you are better than me. Allā□ will soon test you. When this happens, do not tell the people about me.”

The two then started to perform □alāh for a long time and prayed to Allā□.

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The king had a cousin who had been blinded during his childhood. He was very sad about his condition and looked for a doctor who could restore his sight. The doctors were unable to return his eyesight. Despite all the wealth he had, he was unable to find a way to restore his sight.

One day someone came and gave him the good news that there was a new doctor in the land. Many people went to him and he cured them all. All said that he had the power to cure. The blind man prepared much presents and money and set off to the skilled doctor who could do what other doctors could not.

The blind man and those with him reached the house of the doctor and found a long line of sick waiting at the doctor’s door. They sought permission to enter and were surprised to see that the doctor was none other than ‘Abdullā□ bin at-Tāmir, the royal magician. However, he was no more famous than even the king himself.

The blind man offered him the money and presents in exchange for restoring his sight.

‘Abdullāh, I do not ask for nay reward. I do not need money. My only request is that you believe in Allā□ alone.

Blind man: And who is this Allāh?

‘Abdullāh: Allāh is the One Who will cure your sickness when I make du‘ā to him.

Blind man: The King? Is he not god?

‘Abdullāh: Did the King cure you? I, you and he are all Allāh’s slaves.

‘Abdullāh wiped his hands over the blind man’s eyes. Allāh cured him and restored his eyesight. The former blind man shouted, “I believe in Allāh! There is no god but Allāh!”

The boy-doctor said, “Do not tell the King about me. He will kill me and you as well.”

The man who was blind, now left with sight. He disbelieved and now believed. He hid his Īmān, even from his wife and children.

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A soldier came to the palace of the king’s cousin whose sight Allāh had restored. He said, “The King is calling you.”

He went without needing someone to lead him on the way. When the King saw him, he was surprised. He said, “Congratulation to you, my cousin, on the restoration of your eyesight.”

The cousin replied, “Praise be to Allāh for that.”

The King flew into a rage and said, “Allāh! Do you praise Allāh in my kingdom and my palace? Have you accepted Īmān in Allāh?”

“Yes,” he replied, “I believe in He who cured me and restored my eyesight, O King.”

The King exclaimed, “A god besides me is worshipped in my kingdom!”

The man replied, “Everyone is a slave in Allāh’s kingdom, O King.”

The King screamed for his soldiers. They punished the man until he told them about the boy, ‘Abdullāh. He was brought and punished until he told them about

the monk. All three were brought before the King. He had them chained in irons and then said, “Deny Allāh or I shall kill you.”

The former blind man said, “I shall never worship anything besides Allāh, and shall never make a partner with Him.”

The soldiers killed him by cutting him in half with a saw. They then said to the monk, “Deny Allāh or we shall do with you what we did to him.”

The monk remained firm on his Īmān and they cut him also into two. It was not ‘Abdullāh’s turn. They said, “Deny Allāh or you will be like them.”

‘Abdullāh said, “Allāh is my Rabb. I shall never ascribe any partner unto Him.”

They put the saw on his head and wanted to kill him, but the saw did not work. They then tried a sword, but it did could not kill him. They tried spears, arrows and knives, but nothing worked. The King stood in confusion by the boy. He did not know what to do.

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“O Allāh! Suffice me against them with what You will,” prayed ‘Abdullāh when they brought him to the top of a mountain. They had tried every way of killing him and had failed. Now two soldiers held him at the mountain top, intending to throw him down. Allāh accepted the boy’s du‘ā and shook the mountain. The soldiers fell down and died. ‘Abdullāh remained alive.

He returned to the King and called him to Allāh. The King became even angrier. He told his soldiers to take the boy in a boat and go sail to the middle of the sea. They would then throw him in the sea and drown him. In the middle of the roaring waves, the voice of ‘Abdullāh rose and said, “O Allāh! Suffice me against them with what You will.”

The boat overturned and ‘Abdullāh was saved from drowning. He returned to the King and said, “You will never be able to kill me unless you do as I say.”

The King asked, “What should I do?”

‘Abdullāh replied, “Gather the people in a single plain. Tie me to a tree trunk. Then take an arrow from my quiver. When you put it in the bow, say, ‘In the Name of Allāh, the Rabb of this boy.’ Then when you shoot me with the arrow you will kill me.”

The King agreed to what ‘Abdullāh said, in order to free himself from him. The people gathered in a single plain. They saw ‘Abdullāh tied to the tree. The King took ‘Abdullāh’s quiver and removed an arrow from there. Everyone was quiet. The King raised his voice and said, “In the name of Allāh, Rabb of this boy.”

He shot the arrow and struck ‘Abdullāh on the nose. ‘Abdullāh died as a martyr. The people of the kingdom saw that the King was unable to kill the small boy until he recited, “In the name of Allāh.”
They therefore all shouted, “We believe in Allāh, the Rabb of the boy!”

The body of ‘Abdullāh may have died, but his call and Īmān lived. The King was shocked. Everyone in his kingdom had become slaves of Allāh and did not worship him as before. He ordered that big trenches be dug. He then ordered that big fires be lit in them. All the believers were brought there. The soldiers then called out, “Either you deny Allāh or we shall throw you in the fire.”

All those who believed were burned. Just one woman remained. She carried her baby in her arms who used to drink her milk. They took her baby and said, “Deny Allāh or we shall burn your baby.”

The mother looked at her baby. She was about to say words denying Allāh, but Allāh did not wish her to. The small baby suddenly spoke, “O Mother! Be patient, for verily you are upon clear truth.”

She thus refused to disbelieve and would not accept anything besides Īmān. The baby was thrown into the fire and she thereafter. The King and his army await their punishment on the Day of Resurrection.

May the people of the trenches be destroyed. Of fire fed with fuel. When they sat by it. And they witnessed what they did with the believers. And they only punished them because they believed in Allāh, the Almighty, the Praiseworthy. He to Whom the Kingdom of the heavens and earth belongs, and Allāh witnesses everything. Those who put the male and female believers to trial then did not repent will be punished in Hell and the Blaze.
[Al-Burūj: 3-10]

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Beneficial lessons

1. Īmān in Allāh is stronger than everything.
2. Magic is only tricks. It does not benefit or harm.

3. A magician is an evil person who obeys the Devil.
4. Allāh protects His believing slaves.

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Questions

If you were ‘Abdullāh bin at-Tāmir, what would you do in the following situations:

- Would you believe in Allāh, or would you work as a magician and become the richest man in the kingdom?
- Would you fear the beast and be quiet or would you make du‘ā to Allāh?
- Would you fear the King when he threatened you with death or would you be patient and not disbelieve?

(Answer these questions with the help of your parents or teacher)

What do you feel about the magician?

Choose the correct answer from the brackets:

- ‘Abdullāh would cure the sick with the permission of _________ (Allāh – the King – the Devil)
- He became Muslim at the hands of the ________ (blind man – monk – magician)
- He made du‘ā and said, “O Allāh! __________ “ (make them far – suffice me against them – protect me) with (Your power – what You will – what You choose)

Mention the beneficial lessons of this story.

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Answers

(Allāh – the monk – suffice me against them – what You will)

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